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EDITORIAL

Should the State Be Compelled to Teach Religion?

CERTAIN Presbyterian leaders in the state of Washington report that they have established a federated organization devised to include various denominations with the avowed purpose of "establishing the teaching of the Bible as a part of the education the constitution requires the state to provide for; and to obtain the opinion of the highest courts thereon, including a deliverance of the supreme court of the United States, and also a plebiscite, if deemed necessary." The state supreme court of Washington has barred out the Bible from the public schools on grounds that are offensive to the Christian consciousness, alleging that the Bible is a "sectarian book." The answer to this offensive ruling in the judgment of many leading churchmen of Washington is to demand the teaching of the Bible by the state. It is hard to imagine that a worse calamity could befall religion than to have it interpreted to the youth of the nation by our public schools as now conducted. While the church will never rest easy under a judicial decree which calls the Bible a sectarian book, the remedy is certainly not that sought by the protesting churchmen of the state of Washington. They allege that since the Bible has been outlawed in the public schools juvenile delinquency has increased. There has not been enough Bible in the public schools anywhere in fifty years to make very much difference to the child. It would be more sensible though not yet wholly fair to lay the increase of juvenile delinquency at the doors of the church. The church's slipshod method of teaching religion a half hour a week instead of devoting much larger portions of the time to this task is as notorious as it is farcical. The lack of conscience among church people on religious education is a failure of church teaching. What the church does have a right to ask the state is that the time of a child shall

not be so monopolized by secular studies that he cannot pursue those fundamental studies which are the foundation of all ethical and spiritual attitudes. It requires in most states no new legislation to secure this fundamental right, since it is already conceded to Catholics, Lutherans and Jews and may be secured by evangelicals on demand.

Evangelism or Revivalism?

IN many of the leading cities of the country this fall there are being held conferences on evangelism. Dr. Goodell, of the Federal Council, together with the secretaries of evangelism of the various denominations, will speak in these cities both in union meetings and in denominational groups. It is hoped to infuse into the church for the coming year a new militancy. Several years past there has been a loss of church membership. Last year registered a gain, but one year's gain is not sufficient to wipe out several years' losses. The methods proposed by this company of experts will be of great interest to pastors everywhere. Have the leaders of evangelism gone back to the discarded professional revivalists to learn how to recruit the churches, or have they gone to the successful pastors of the country who have really built up their congregations? It is one thing to ask Billy Sunday how to recruit the church. He goes through a campaign with his thousands of hand-shakes, collects his thousands of dollars and leaves the church to find its converts as it may. It is another thing to call into council such men as Dr. John Timothy Stone or Dr. William E. Barton, seasoned church builders, and ask them how to do it. The big idea in evangelism is the use of the local church. Pastor and people are the agency to go to the unchurched of the neighborhood, and bring the claims of the gospel to them. If the new evangelistic team comes with any pro-

gram involving the reinstatement of the discarded professional it will mean that a unique opportunity has been lost. But if these expert counsellors in evangelism come with the purpose of lifting each communion up to new spiritual levels where it will have vision and power to do its own recruiting, they should be received with all honor.

Movie Producers Take a Hand at Self-Reformation

CONFRONTED by the possibility of a national censorship law, the movie producers struck a truce last spring with Dr. Wilbur F. Crafts of the International Reform Bureau. They recognized that unless something drastic was done, the hands of the producers would be tied with restrictive legislation. The producers now announce their principles of reformation. Fourteen prohibitions have been issued to the firms supplying the public with film. Some of these relate to sex interest. Suggestive acting, white slavery, illicit love, nakedness, sex dances, and underworld scenes are to be barred. Some of the prohibitions relate to vice and crime. Drunkenness and gambling are not to be made attractive and no picture is to instruct the morally weak in the technique of crime. Respect for religion is to be shown henceforth, for no picture is to go out that would be offensive to any religious sect, nor any incident shown that would imply disrespect for religion. One may hope that this will mean the end of those pictures of Protestant ministers which showed them as fools and hypocrites. One of the most important of the reforms relates to the abolition of salacious titles and advertising. Usually this feature of bad shows has done more harm than the pictures themselves. It takes a year or two for old film to be retired and the effects of the reforms now announced will be some time coming into many communities. It is well for public opinion to be patient and give the producers time to make good on their promises. Dr. Crafts has been willing to take these promises at face value. In case the reform is genuine, there are many ways in which the church might join hands with the movie houses to their mutual advantage. Some great religious films may yet be produced commercially, and when these are offered, the church can as well afford to give them free advertisement as to advertise novels which have been regarded as having religious significance.

Is Preaching Coming Back?

IF in recent years the minister has been administrator, financial secretary, general booster and hustler rather than preacher, there are evidences that a new conception is forming both in the clerical and the lay mind. Much administrative work can be done by laymen with occasional attention from the minister. Many a consecrated layman wants to be set at some practical church task, and when he moves into a new parish he seeks one. The most important thing a minister has to do is to preach. In all those great periods of history when the church has gone forward there have been great preachers. The high church

movement of England, which, whatever one thinks of

contentions, is one of England's most aggressive religious movements, is laying a new stress upon preaching, and is developing men of great ability in the pulpit. As the current impulse in both England and America for a revival of evangelism gathers headway it defines itself more and more in terms of preaching. It may well be questioned whether the young men coming from the seminaries in our time are as well prepared for preaching as were their predecessors. The zeal for parish ministries of various kinds has obscured the fact that the pulpit is after all the dynamo of the parish activities. These young men have ideas, but often cannot express them. They lack both in the elements of successful public speaking, and in the literary power to frame crisp and convincing English. They lack, also, too often, the gift of sensing dramatic situations. As the times demand more successful preachers, these young men will have to learn to exercise more effectively the pulpit arts.

Questions that Stimulate Thought

LOOKING toward November 11, the local federation of churches of Wichita, Kan., has promulgated ten questions to "stimulate thought," as follows: What is the meaning of true neighborliness among nations? Can an American citizen be an adequate Christian without being neighborly in his attitude toward such people as the Mexicans and the Japanese? Is it Christian for America to spend more than 88 cents out of every dollar of its federal taxes for war purposes? Can international relations be Christianized without some sort of a league of nations with America in it. Can we believe in foreign missions and at the same time despise the "backward races"? On what conditions will a Christian America be able to forgive a defeated enemy? Ought Christian America to be preparing for the "next war"? Would it not be good statesmanship to spend at least as much in preparation for peace? Ought the Christian church to urge some "moral equivalent for war"? May conscription be applied by the state for other than military service? What is the Christian interpretation of "America First"?

Present Day Forms of Evil

EVIL, like epidemics, takes now one form and then another. As the influenza spread across the world, for the time eclipsing all other human afflictions, so does sin in a particular period take on a form peculiar to that period. In our time, one of the most prominent characteristics of evil is an excessive increase in hate. Racial hate is more bitter than ever before. The war has filled us with a horrid brood of hates, children of a terrible mother. Men who once lived together in peace and brotherhood in the same church are now divided over industrial controversies. There is also a strange aversion to work. One hears of slacking everywhere. The increase in this form of evil, has been laid at the door of labor union men. It is not to be denied that some misguided union leaders have encouraged a limitation of output, but one finds

does as much work as he used to do? What is the record of the average college student of today. A single mid-west university will lose several hundred students in the first few weeks of the term. These are the students who came up for fun rather than for hard work. If one might judge by the number of automobiles at the golf club any afternoon this fall, one would surmise that even the captains of industry who preach loudest the duty of toil are not taking business any more seriously than they might. Present evil also takes the form of a mad rush for pleasure. Amusement parks, road-houses, and every kind of irregular pleasure have come into new popularity. The kind of debauch in which "Fatty" Arbuckle reached a climax of notoriety is appallingly common, if we are to credit the statements of Judge Lazarus. One may summarize these forms of evil by saying that materialism as a life philosophy has for the time captured the hearts of millions. It is perhaps not a philosophy, for it is not a well-considered attitude. It might be more accurate to describe it as the absence of a strong, clear sense of the reality of the spiritual. The mood of the time must run its course soon. Humanity is not long satisfied to feed upon husks in the far country.

The Recreation of the Young People

YOUNG people are conspicuously absent from most Protestant churches. They attend Sunday school classes in considerable numbers, and they are still to be found in some young people's societies. At the services of worship they are an inconsiderable part of the congregation. Too little attention has been paid to the needs of young people. They are at the time of mating, choosing their life calling and making up their lists of life-long friends. It is in the recreational atmosphere that much of this goes on. For this reason the recreation of the young people is more important to them than many things which older people plan for them. The churches that hold young people are studying the things young people like to do. The modern dance with its exaggerated sex appeal is impossible for most evangelical churches. The thing that is almost sure to get them is amateur dramatics. A growing demand for books with one act plays indicates this. Dramatic interpretation gives them the feel of different characters and a wide range of life experiences. The thing is done in a group, and the rehearsals are often fully as enjoyable as the presentation. Nor are the old-time socials to be despised, once they are divorced from all commercialism. Young people will still gather for parlor games and a sing. The country outing has a real appeal. City young people who can be made to see the country through the eyes of one who has lived there will find a whole day slipping away in educational experiences. The trouble with the conventional young people's society is that altogether too much it imposes upon young people the ideas of older folks as to how young people should be organized. A society that is all prayer-meeting without play and sociability is apt to disappear after while.

Domestic Service and Christian Ideals

THE servant problem shows a propensity, alarming to many, to solve itself by the disappearance of the servant. The call of the munitions factory enormously aggravated a situation in the home which was already sufficiently baffling. When domestic servants practically disappeared during the heaviest of the war strain those who had grown dependent upon them, with more or less grace, accepted the deprivation as one of the prices of victory in arms. It was a behest of patriotism not to complain too loudly.

All the same there was storing up in the minds and sensibilities of large numbers, at whom hoity-toity domestics had turned up their noses, and out of whose kitchens they had danced to the doubled and trebled remuneration of the factory, a resentment which the most ardent patriotism could not sweeten. And when the war strain was relieved, when factories reduced their output and employment conditions reached a stage where industrial managers could choose among applicants, and could regain a voice in the fixing of wages, none manifested more vindictive glee than certain types of householders. Their joy in seeing—prospectively—the heady servant girl brought to her knees and her senses was one of the choicest boons of the return to "normalcy."

But their joy was largely in the prospect. Normalcy in servanthood seems still elusively far off. The return to the back door of the home from the front door of the factory has been made upon exceedingly tardy foot, where it has been essayed at all. The slump in the labor market has been strong and abrupt, in certain regions and at certain periods positively cataclysmic. But hosts who deserted the kitchen and the chamber for the factory have not returned at all, or have been driven back only under the lash of the sternest necessity. The vindictive householder has thus been left to the gnawings of his unappeased revenge, or is subjected to diurnal and perennial torture at the hands of sullen or capricious slaves, who show at every turn that they perform their assigned tasks only because driven by want. Such service does not insure an idyllic home.

A writer in one of the standard magazines recently made a long-delayed trip to England. Not since before the war had he ventured. He had heard rumors of the passing of the obeisant English servant, and dreaded the encounter with the dear old England, to the sum of whose delights this impeccably deferential guild had contributed so materially. In reporting his experiences one of his most pointed observations was the blasting of this canard. He found the English servant in his old place, chastened by the post-war reverses into deferential normalcy, performing his old ready duties, accepting the menial's alms with all of the old suavity, and in every way re-establishing the British traditions of the servant guild. Upon returning to his native land, and finding his liberal tip accepted by a

servant with a sneer, our writer was moved to severe strictures upon a civilization whose servant class knows its place so ill and so far fails of the spirit proper to it.

Those who are baffled and distressed over this situation may find some comfort in realizing that much more than half of the American people are not concerned at all. They do not even understand what these social problem-makers are worrying themselves about. They would not recognize a servant problem if they should meet it on the street. There are whole towns of considerable size and social pretensions where the domestic menial is unknown, where the first housewife who installs a "maid" as a permanent feature of her establishment is laughed at by the whole neighborhood for her lofty pretenses. And in the larger centers, where the servant problem is a lively topic of discussion in certain types of women's clubs, and where it even strays into the newspapers occasionally, the larger proportion of the citizens are not directly concerned. Estimated by bulk, therefore, the servant problem is one of the least which troubles the American people.

But it is large enough and vexatious enough to furnish ground for much thought, and especially do its ethical and social aspects force themselves upon every citizen of democratic and Christian sentiments. What is the proper place for the servant in a democratic order? Where does the servant belong in the Christian social system? Have we not worn rather threadbare the assumed teachings of the Philemon-Onesimus incident? Is a Christianity which simply accepts the prevailing social order, and fits the individual into it in complacent submission wherever he may chance to be,—is that sort of Christianity the final word, or the present word for American society? Can any place be found for the menial, which the prevailing American home of pretensions persists in seeking to create and hold down in her place, if we seriously contemplate building a Christian civilization in America? Are not our most precious and safely guarded traditions set against the order on which we now seek to establish the home?

In the general industrial field we are more conscious of these traditions. In numberless industrial establishments of first importance in their communities, the executive who sits today in the place of power, and determines policies—all too arbitrarily often and in high-handed disregard of the ideals or will of underlying employes—has yet risen from among the lowest of the low of these underlings. How often the president of the concern boasts of having begun as the office boy! And where the highest officers did not begin in lowly positions in the establishments over which they now preside, in the great majority of cases they did begin at the bottom in some other establishment.

The home cannot be modeled upon the factory. It is a radically different kind of institution, let us agree. But where is there in the domestic scheme, vexed and often well-nigh wrecked by the "servant problem," any aspect or tendency corresponding to this program which, in spite of offensive domineering by certain types of industrial officials, does go far toward preserving sacred American traditions? Domestic servants are being herded into a class. There is little or no escape from the guild, cer-

tainly none into the upper social strata created by the type of home subsisting upon this guild. Could anything sooner down a social leader among the women of our cities than the boast that she once served as a domestic on meager wages in a home of the same class where she now presides and guides the social destinies? Only let your horrified imagination play upon the spectacle of a brilliant social leader standing before a woman's club, or sitting at the head of her banqueting table, and uttering such a confession in the presence of her guests or her sorority!

Yet your industrial leader among American men is doing that very thing in his field every day, is furnishing glowing copy for the newspaper and magazine biographers, and is the proudest one of the listeners or readers when his record of rise from among the lowly is exploited.

Is it not clear that the most baffling feature of the problem of domestic service is the ethical, the social? Can any one devise a way to fit our scheme into a democratic, Christian order? If not, what then? That is the question to face. What then? Can institutions assuming to mediate Christianity to our society, can ministers of religion commissioned to interpret the essences of the Christian truth, can agents and agencies claiming to accept and to aid in incorporating these principles into a working social order—can all or any of these evade the demand that domestic life be put upon a thoroughly democratic and Christian basis?

It has been possible to defer this demand until this time because domestic service has been organized so largely along racial lines. In wide sections the Negro has been thrust into this menial office, and has accepted it with a high degree of unanimity and with careless grace. Many a traveler has noted the dearth, or even the complete absence in some regions, of the highly useful self-service restaurants, and has been informed by local social philosophers that such institutions do not and cannot thrive in those localities because any form of domestic service is associated with the "nigger," and members of the "dominant race" cannot bring themselves to assume duties of waiting even upon themselves at table. Elsewhere other races have been drawn or thrust into this tight-bound guild. And such are temporarily or permanently "inferior," because they thus serve. Indeed, has not the native American of sound mind, and born of self-respecting American parentage, so far disappeared from employed service in the home that isolated instances are noted as freaks. The ranks of domestic service are recruited very limitedly from native American defectives, and predominantly from "inferior" races and "ignorant" foreigners.

With the public school system in full swing, with eagerly exploited ideals in the general industrial field, and with ardent preachments from hosts of self-made public men in every walk of life, there would seem little prospect of the solution of the "servant problem" in a domestic system which is built upon the maintenance of a menial class, a guild whose bonds grow tighter every day upon the individual caught in them, and where the individual's only hope is a complacent social hopelessness.

It would seem time that the mind of the sincere Christian home builder should play upon this question. Surely he, more particularly she, can lead our civilization out into an estate which offers more promise of a solution than does any proposal now being widely or seriously considered. How many frankly believe that the American home of higher pretensions should continue to be builded upon the service of a class condemned by racial "inferiority," or by defective intelligence, or by hard and embittering economic necessity, to slaving at their tasks as social outcasts? Are the socially quickened minds of American women disposed to muddle along in the present evil estate, or have they the intelligence and the Christian insights to devise a program of partnership in home making which shall be thoroughly democratic and thoroughly Christian, and therefore genuinely American?

"Where Prayers Cross"

THERE are welcome signs of a religious awakening in different parts of England, for which all good men will give thanks. The reports, especially from East Anglia, as we read them in the London Methodist Times, recall the days ago, when tides of refreshing renewed the life of the church. The depth, warmth, and enthusiasm make one think of Wesley, whose heroic and ceaseless evangelism saved England from something like a French Revolution, by capturing for Christ the men who else had fomented strife and confusion.

Yet we detect tokens of misgiving on the part of religious leaders in England, as Dr. Shillito expressed it so vividly in these pages in his recent articles. To what are we to be revived? is the question in their hearts. Are we to be content with the present attitude of the churches toward the many problems of the time—practical problems, not matters of theory? Are we to be satisfied with a religious life, however individual and satisfying, which acquiesces in war, in social wrongs, and in business compromises? They feel that half of the gospel, to use the phrase of Newman, is not adequate to the appalling needs of the world as it is. Suppose a man is converted from his personal sins—and such need no one doubts—will he carry his fresh vision and insight into his life as a citizen and as a member of an industrial order which becomes more and more intolerable?

It recalls the days of Thomas Chalmers and Frederick Robertson, who were contemporaries, or nearly so. Robertson said he gave up the evangelicalism of his youth because he found it was not ethical in its results. Chalmers, on the other hand, said he preached morality until there was not a moral man in his parish, and he went to evangelicalism and found what he had missed in his ethical preaching. Which of these two men was right? Which wrong? Surely either one without the other would be imperfect. Chalmers discovered that ethical preaching alone was a failure, while Robertson saw that evangelical preaching without an ethical purpose was inadequate. So, after all, there was no great difference between them.

Men must be both religious and moral, their spiritual faith and experience bearing fruit not only in noble private character, but also in fraternal righteousness and service to the common good.

Just so, there need be no contrast, much less conflict, between the emphasis in our day upon individual conversion and social regeneration. Either without the other is imperfect. The gospel of salvation and the gospel of the kingdom belong together, and neither will long survive the neglect of the other. Our reflections are suggested by an extraordinarily interesting book, entitled "Evangelism: A Reinterpretation," made up of a number of essays by distinguished men of the Methodist fellowship in England. They seek to recapture the old evangelistic fervor, with its joys and victories, and to relate it to the intellectual, social and religious conditions of our new and strange time. It is a difficult undertaking, and it cannot be said that they are entirely successful. For example, one writer remarks about the influence of the idea of evolution upon evangelism: "A vague belief that everything is on the upward move results in a new watchword that all human nature wants is a chance, not a change." But surely it needs both a chance and a change. The implication is that we should give up the belief in an advancing world in favor of the pessimistic faith that everything is on the downward move! A revivalism founded on pessimism will not make much headway among us.

Many interesting and valuable things are said in these essays; but what strikes us is the absence of the social note to which Dr. Shillito referred. Indeed, the confusion of the book in this respect, as well as in some others, is typical of the confusion in the mind of the modern church. Underlying this confusion there is, apparently, an irreconcilable difference in faith and outlook. Many good and true men seem to hold that the world is not only rotten, but hopeless, and that it is the mission of the church to save a few—as many as possible—from the general wreck of divine failure. Others, equally good and true, see the whole world as a subject of redemption. They are sure that Jesus meant what he said when he told us to pray, "Thy will be done on earth as it is in heaven." They are not blind to the horrors of the present order, its inscrutable fates, its profound injustices, its unspeakable brutalities; but they believe that he that is in us is greater than he that is in the world. Two such different points of view dictate different methods of work, and no one need be told that it is becoming increasingly difficult for them to work together. While reading this book of essays, we have been following another discussion provoked by the Modern Churchman's Union at Ripton College, in which there was some plain speaking about the older theological views as stumbling-blocks to the younger generation. The editor of *The Challenge* puts it in a forthright manner:

We do not wish to be unsympathetic with those older people who, during the turmoil of the latter half of the last century, preferred sheltering behind untenable defenses to risking the strains and perils of an unfettered faith; better for them the prison house than the battlefield. But now, when

the fiercest struggle is over, when, by the heroic labors of those pioneers who braved assaults from without and slanders from within the church in their quest for a reasonable belief, the victory has been won; when none need hesitate to welcome the message of science or to accept a modern interpretation of the gospel, there is no longer any excuse for timidity. Time has shown that it is possible to welcome what criticism and biology teach, and to remain sanely and wholeheartedly Christian. It is nowadays manifest beyond all dispute that a full and devoted and ardent Christian faith, a passionate loyalty to Christ, a message powerful for conversion and edification, is wholly compatible with a modern attitude towards doctrine. And those who deny this and insist that men who hold these opinions are "not Christians," are simply blaspheming against the Holy Ghost—

Those are plain words, and the time has come when they need to be spoken in all love and goodwill; but that is not all that is needed. We do not want a new cleavage, much less a new sociological sectarianism replacing the theological variety. Christ is larger than any of our "attitudes" or "views," and in his fellowship there is room for good men to disagree without being disagreeable, the more so if they are loyal to his name and spirit. It is time for us to seek the higher unity of things which differ, and not go on in the dim half-lights "where prayers cross," lest we who follow one Lord and ought to march together, welcoming variety in unity, be like "ignorant armies that clash by night." At a time when the brotherhood of the world is broken, and civilization seems trembling on the edge of chaos, it ill becomes any group of Christian men to impugn the loyalty of another group. What we need is the influence, impact—yes, the evangelism—of a united Christianity, using all methods at its command, toiling equally in behalf of better manhood and a nobler social order.

The Bad Temper

A Parable of Safed the Sage

THERE came unto me one who said, I have a Very Bad Temper.

And he said it with what he thought was Humility, but it was as it had been a certain sort of Pride.

And I said, Thou art a Narrow-Minded Man.

Then was he angry, and I knew that he was no Liar when he said that he had a Bad Temper.

And when he had said More or Less, I silenced him, and said, I believed thee when thou saidst that thou hadst a Bad Temper; I did not ask thee to make such a Display of it.

And he said, Thou hast Insulted me; for a Quick Temper is not the sign of a Narrow Mind, but of a Warm and Generous Nature; for if I am quick to be angry I am quick also to get over it, and very ready to Make Amends.

Now we spake in the Garden, and I left him for a moment, and when I returned I had been in the Kitchen, and I brought back an Egg.

And I threw the Egg at the Back Fence, and it Brake and splattered the Fence.

And I said, Thou speakest of Making Amends. Gather up that Egg again, and clean off the Fence, and put the Egg back into the Shell, and set an Hen upon it, and make of it a Plymouth Rock Rooster. Then talk to me of Making Amends for thine outbursts of Temper. For thou spatterest over all thy friends, and splashest them with thy fury, and then thou dost leave them to clean off thy rage and try to forget thine unreasonable words, and thou thinkest thou hast Made Amends.

And I said, The best way to Make Amends for a Bad Temper is to keep thy temper to thyself.

And he said, Verily thou didst say of me that I had a Narrow Mind, and I will take that from no man.

And I said, Thou wilt take it once again from me. Thou hast a Narrow Mind. He who hath a Bad Temper is a man who is capable of seeing but one aspect of a thing at a time, and incapable of withholding his snap judgment until he may learn the whole truth. And because he is both narrow-minded and childish, therefore doth he fly into a rage, as thou hast done and habitually dost do. Flatter not thyself that this is the sign of a generous nature, for I have told thee already of what it is a sign.

And he was silent.

And I went and got out the hose, and started to wash off the Egg from the Fence.

And he would not have it so, but caught the Nozzle from my hand and himself washed off the Egg from the Fence.

And he said—

Though I be not able to produce a Plymouth Rock Rooster from that Egg, yet hath it not been wholly wasted.

And I am inclined to think that he had Learned Something that was worth the price of an Egg.

And Eggs just then were Eggs.

And I should like to buy some more of them and teach to other men, and some women, the same lesson.

BY THOMAS CURTIS CLARK

The Heart's Country

IN Rome there is no glory now,

And Greece no longer rings with song;

Proud Babylon, once queen of earth,

Has been as dust for ages long;

On those proud realms the sun has set,
The light still shines—on Olivet.

Old Egypt, once a land of kings,

Is now consumed by beggar hordes;
Assyria, the mighty one,

No longer boasts her gleaming swords;
On these the blight of ancient death;
Life still abides—for Nazareth.

Though Rome is still a mighty name,

And Greece is prized for lore and art,
Though Egypt still has wonders strange,

One land can satisfy the heart:
In tears we seek our "ain countree"—
Dear Bethlehem, sweet Galilee.

Where the Faiths of Men Meet

By John Kelman

[One of the most fruitful and suggestive books among the autumn publications is "The Foundations of Faith," by Dr. John Kelman, pastor Fifth Avenue Presbyterian church, New York; being the Cole lectures delivered before the Vanderbilt University for 1921. It shows modern religious thinking at its best, catholic in sympathy, wide-ranging in interest, and constructive in its insight. Besides the lecture which gives title to the book, the subjects discussed are The Basis of Authority, The Character of God, The Incarnate Love, Means and Ends, and Where the Faiths of Men Meet. The following excerpts from the closing lecture are very striking, alike for their conception of the life of Jesus and their interpretation of him as the fulfillment of the religious need and aspiration of humanity. The Galilean ministry corresponds to the bright, sunny, joyous religion of the Greeks, while the later period of opposition and tragedy corresponds to the profounder and more somber religion of the east. In the experience of Jesus, as in his faith, both elements of life are comprehended, conquered, and transfigured, making his experience and personality the place where the faiths of men meet, and his religion not a competing, but a completing religion. The other lectures are of equal worth and beauty, and together they make a distinct contribution to the religious thought of the day.—THE EDITOR.]

THE childhood of Jesus was spent in the highland village of Nazareth. When he was old enough to stray beyond the daily walk, hand in hand with his mother, to the village well, his first excursions must have been to a little hill whose summit is but ten minutes distant from the well. Looking north from that hilltop he saw the great road that led from the sea to the furthest east by way of Safed, far-flung like a gigantic rifle-sling along the mountainsides. Back and forward along that road there passed every day long strings of camels. Those eastward-bound carried from the Phœnician seaports much merchandise gathered from all the shores of the Mediterranean, to be sold in the markets of lands across the desert. The west-bound caravans that crossed them, swung beneath heavy bales of silks and rare aromatic spices, and all manner of precious products from Persia and even India, to the Phœnician ships that swung at their anchors in Tyre and Sidon. Far thoughts must have followed them in both directions, as the child learned his first lessons about the breadth of the world of his day. Turning southward upon his hilltop, in the twilight of a frosty evening, he would see there, far below him, the wine-red fringes of the great plain of Esdraelon, on which from immemorable generations the battles of the world had been fought, so that the colour of the plain must necessarily suggest a land drenched in ancient blood. Through the clear air a sound would reach him of the clang of iron upon stone, as the sentries of Roman cohorts changed guard, or the armored bands started upon the last stretch of their march to the garrison at Capernaum. Nazareth in those days was to some extent what it still is, a crucible town in which many nations fused and blended; and the twofold vision of the hilltop must have supplied material for much thinking through his childhood and youth.

There came at last a day when, with all the kaleidoscope of life turning itself in his young mind, he felt that the time had come for gathering the varied knowledge into

clear decision and a definite course. There had appeared upon the Jordan the figure of John the Baptist, who seemed to be a prophet born for leading men to great decisions, and for separating the chaff from the wheat, not only among men but among the ideas of his time. Jesus, with countless crowds of Galileans, visited the Jordan, and came back from his interview with John with the memory of divine acknowledgment which must be the master-thought of all his remaining years. But first he must choose his course, and the story of the three temptations seems to indicate a clear presentation to his mind of three alternative careers, among which he might select the one which would give him scope for his divinely appointed mission. There was the career of commerce and of industry already graphically presented to his imagination by the caravans on the Safed road—the world's way of transforming the precious stones of every land into bread for the merchant and the workman. There was the possibility of imperialism and military power and dominance. The vision of Rome with its emperor and its armies was one which must necessarily impress every active and virile mind of those times; and with his powers it would have been easy enough for him to dominate the world by military force, and create an empire such as even Rome had never dreamed of. Or, if he felt an incongruity in such ambitions, if they jarred upon his sensitive religious spirit, there was the career of the religious teacher who by some astounding wonder might at a leap set himself upon the throne of human faith. Such were the careers that were obvious and entirely practicable, and he rejected each of them in turn. It was not that in any of them there was that which he condemned as intrinsically wicked. It was enough for him to know that they were not careers for him, and that the line of the Father's purpose led him into another road.

A DEFINITE DECISION

The road into which it did lead him was, in comparison with those other careers, the simplest in all the world. He went back to Galilee, spoke now and again in the synagogues, accepted invitations to feasts, associated with fishermen and peasants, and sent forth his messages quite casually as the occasion suggested. No life was ever simpler or more characteristically human than the life of those years in Galilee. They are, essentially, the days of the Son of Man. Hither and thither he wandered, by the seashore or upon the mountains, with the sun and the rain in his face, and the winds of God blowing upon him. He noted the ploughman at the plough. He saw the life of peasants in their humble dwellings. For him the lilies clothed themselves in more than regal splendor. To him the birds of the air sang continually. On a visit to Jerusalem he was interviewed by night by Nicodemus, a wise old man, fettered and fossilized by much learning in the schools of the rabbis. His introductory words are laden with all the politeness, formality, and stupidity of a typical man of the schools. To all this ponderous artificiality Jesus answers

with a word, reminding him that he had never listened to the wind.

The beatitudes, rightly understood, show perhaps as strikingly as anything the bright and sunny spirit of those early days. *Blessed are the poor. Blessed are the hungry. Blessed are they that mourn*—it has been supposed to proclaim a melancholy kind of blessedness. But the people who thus interpret it have forgotten the word that always follows, and which gives its meaning to every text—*for*. The hungry are not blessed because they are hungry, but because they shall be filled. The mourning are not blessed because they mourn but because they shall be comforted. The poor are not blessed because they are poor, but because they are heirs of a kingdom. And this exhilaration of the beatitudes is characteristic of the whole spirit of the teaching. The wild joy of living is in it everywhere, the exuberance of a heart at leisure from the business of the world and eagerly rejoicing. Above all, love is in it, a wonderfully gracious and generous appreciation of man, woman, and child around him, which finds its well-springs in a higher love, the love of the Father in heaven. With his Father he is in constant communion, and in that communion there is perfect satisfaction and rest. All the world is beautiful to him, and all men and women are his brothers and sisters. He has the freedom of land and sea and air, loving them and the creatures that pass along their ways, as one who is everywhere at home. For certain days this brilliant ministry endured, falling like a splash of sunshine upon the gray life of many a Galilean peasant, and astonishing his followers with its amazing naturalness and sweet gladness. It was the first phase of his ministry.

A SUNNY BLESSEDNESS

But there fell upon this glad path the shadow of the cross. Just as upon the garden of Joseph of Arimathea the shadow of the cross fell upon its appointed day, and swept round that garden, touching alike its flowers, its luxuriant pathways, and its new-cut tomb; so upon all thoughts of life and death, and upon everything that grew in the whole garden of the world, fell the shadow of the cross of Calvary upon the way of Jesus. Gradually it darkened on him, and we see his references to it becoming more and more frequent as he proceeded. Incomprehensible to his followers, but unmistakably certain to himself, it deepened steadily until it created for him the second phase of his life and teaching. Then it brought with it the sense of pain in the heart of life, the sure and inevitable cross in the center of every banner that man may carry, either into festival or into battle. Joy that has no pain in the heart of it is but the laughter of fools. Success that wants that dark element of sorrow and defeat is but an elusive dream. Love that is all selfishness and has no sacrifice is the sorest delusion of all, and turns inevitably into loneliness or hatred. In a word the finished product of life is composite, and for the fusing of it there is necessary the bitter amalgam of pain. It claimed him with a mysterious clutch. Sin was in that shadow as well as pain. To him sinners were neither outcasts nor aliens as they were to the Pharisees. Their grim business concerned him intimately and he made it his own, until at the last the dark element of suffering sprang at the throat

of life itself, bearing with it the sin of all the world in the final death-grip of the cross of Calvary, whereon dying he mastered sin and death forever. This was the second phase of his ministry.

THE WORLD OF JESUS' TIME

Let us turn our minds now to the world of Jesus' time and man's search for God in it. While it was various in detail, yet it grouped itself into two main types which comprehended every phase of it. On the one hand there was the Greek spirit and all that it represented in the world. To the Greek, God was practically the view. He lived in a land of hills deep in green acanthus. The gods loved the sunlight in which their worshippers built their houses, and the sunlight loved the sea, so that the poet could sing of the "Numberless laughter of the waves." Nay, the sun was God to multitudes, and the worship of Apollo dominates alike the bright thinking and the happy emotions of the age of Pericles. In every wind among the reeds there was the sweet music of the pipes of Pan—that alluring and wonderful music that always whispered so much more than it told, and drew out the hearts of men and women beyond the dusty and prosaic earth into a wonderland of half-expressed desire and wistfulness. Harmony too was there, and balance, and rationality of thought—a world not only exquisite but well-ordered, a world of essential sanity, and endless possibilities of delight.

Yet upon this lovely paradise of a world there fell strange shadows. The Greek knew nothing of the cross and would have considered it foolishness if he had known. But all that the cross stood for, the sorrow and the darkness of mankind, fell upon his world also. The pipes of Pan, with all their exquisite suggestiveness, could yet play cruel music; and nature seemed to claim man for her victim when man daringly aspired to be her companion. And when this shadow fell upon the Greek he had no refuge anywhere in which to hide from it. He knew the truth that there is in beauty, the essential rightness of love and sunshine, yet these were not the portion of any man beyond certain days and limits. So he longed for an immortality beyond the grasp of his faith, and sought with blind fingers, like a groping child, for the bosom of God whereon to lay his weary head and find love made perfect. But nature has no breasts of tenderness, and the groping man sooner or later was clasped by the lean fingers of death. Thus the world of the Greek was hopelessly unintelligible.

EAST AND WEST

Such was the religion of the west. Contrasted with it, manifest in many forms, was another religion, which found sorrow and failure to be the most impressive facts of life. Pain and death, and all their train of disappointing experience, were accepted by the east and pressed to its bleeding heart. What else was there to do? The Greek, even after his disillusion, persistently refused to turn his eyes from beholding vanity. The Oriental proclaimed that all is vanity, even in his wine cups. Egypt, with its august and ancient religion of the dead, the whole middle east with its perpetual sacrifices offered to bloody

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gods whom men tried to appease and yet never finally succeeded in appeasing, these were the immediate environment of Palestine. And in the still further east, connected with Mediterranean lands by many streams of commerce and of travel, was that great and already long-established faith whose fundamental dogma was the illusion of experience and the evil of desire, whose hope and aim was the death of these in nirvana.

Compare these two phases of faith with the two periods in the life of Jesus, and a close correspondence will at once appear. He took them both up into his hands, confirmed the essential truth of each, and flung away the error which bound man to despair. We have already said that Christianity is not a new faith rivalling the old. It is the faith, interpreting all the others and correcting them. Christ stands not for a religion but for religion, the finding of God and eternal life by men. There were no wholesome elements in the best thought of Greece which are not to be found in the Galilean gospel of Jesus; while the dark tragedy that oppressed the eastern lands from Egypt to the Ganges and beyond it, found its match and its remedy in the cross of Calvary. In the Galilean gospel, the love of the Father and the promise of eternal life heartened men and fortified them for the bitterest disappointments that beset their appreciation of the world, and told them that the bright gospel of the sunshine and the wind would outlive the catastrophe that threatened it in death and disillusion. To the eastern he proclaimed that, dark though the tragedy of life might be, yet the cross was mighty to turn it into salvation. He faced the bitterness of sorrow, death, and sin in his cross, as Buddha never did in his law of renunciation. Yet he believed, and taught men to believe, not in death as the ultimate word, but in life—a life that at last would be free from all precariousness, and would stand eternally secure from the attack of evil. Thus did Jesus make for the Greek the passing dream into a reality, and the passing beauty into an eternal splendor. Thus for the oriental he faced sin and sorrow, but refused to admit their tyranny. Taking upon himself that load in all its crushing sorrow, he redeemed man from his bondage and gave him immortal freedom. Thus did he combine within himself all that any man had ever sought and found of God.

COMPLETE MAN

Here then is the true syncretism, which acknowledges and takes up into itself every worthy element in man's thought of God, and yet refuses to allow men to rest in faiths that had imperfectly expressed these. For this was Jesus Christ, complete and perfect man, who had gone through the full circle of human experience, from the laughter of the child to the cry of the broken heart. He is man's brother, standing beside him in every phase of human life, undergoing and understanding it. He descended into hell, the hell of man's guilty conscience and despair, and having sounded the depths of sorrow which had haunted men with their evil dreams, he brought back from the ultimate abyss the great human heritage of an eternal hope. Complete and perfect man, and yet surely how much more! He was not as we are, east and west

alike, the victim of life: he was its Master and its Lord. He brought all the power and wisdom and love of eternity, and set them free in full play upon the creatures and events of time. Surely this is very God come in the flesh, claiming all man's joy and sorrow as divine, directing men to find them in the life of God where alone they can dwell safely, revealing everything in the light of the eternal love as the only interpretation of any phase of human life.

There is abundant evidence that this was the effect of Christ upon the early Christians. Apart from the countless records of their faith and its tests both in living and in dying, we have a rejuvenated world rising from the ashes of the spent and outworn history of Greece and Rome. Pater in his *Marius the Epicurean* has given us in a few sentences such a picture of that world as will send its message down through many generations. "What desire, what fulfillment of desire, had wrought so pathetically on these ranks of aged men and women of humble condition? Those young men, bent now so discreetly on the details of their sacred service had faced life and were glad. . . . Some credible message from beyond the flaming rampart of the world—a message of hope regarding the place of men's souls and their interest in the sum of things."

CHRIST IS INEVITABLE

This then is the sum of the whole matter. The foundations of our Christian faith are laid, not in metaphysical abstractions, but in the deep, permanent, and essential facts of human nature, seen and interpreted in the light of Christ. That interpretation is not only convincing, it is inevitable. It takes up and fulfills not only the desire of man's heart but every fact of his human experience, which never finds itself until it finds itself in him. He is indeed for us the image of the invisible. God Almighty is just like Christ, and there is nothing more to learn concerning God beyond him. Christ comes to us, to take up alike the joy and sorrow of our daily lives, their love and pain, and to reveal them all as parts of that life which is the life indeed. In him we find God mighty to master sin and set us free from its dominion, strong to save to the uttermost because he loves to the uttermost. In him we find the eternal God meeting us in all the ordinary byways of our journey through the days and years, and leading us at last to our places in the eternal life and love.

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T. Reaveley Glover

Twelfth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

IN August, 1918, while waiting for a steamer to go to America on a speaking tour, I heard six of a series of eight sermons by Dr Glover at Westminster Chapel. He was preaching at the Chapel for a month, Dr. Jowett being away on a holiday, and the theme of his series dealt with "Jesus in the Experience of Men." Since that time he has written a book under the same title, as sequel to his "Jesus of History"; but the sermons were different from the chapters of the book when it appeared. In some ways they were better than the book, one of them, for example, being in the form of a story, telling how the first statue of Jesus as the Good Shepherd was carved. They were not lectures, but preaching of a very real kind, at once stimulating and searching. It was interesting to study the congregations, many of whom were ministers—most of them on holiday, like myself—and all eager to hear Dr. Glover. It is always so, whenever and wherever he speaks. In my diary I find the following entry recalling those summer days:

August 12, 1918:—Whether I get a steamer or not does not much matter, so long as Dr. Glover preaches at the Westminster Chapel. His series of sermons on the Jesus of Experience will make as rich a book as his studies of the Jesus of History. A layman who is a Doctor of Divinity, an orator with an atrocious elocution, he is a scholar who knows more than the law allows any one man to know. At times his manner suggests a professor in a class-room, but he is a truly great preacher—simple, direct, earnest, with no thought other than to make clear his vision of Jesus in the lives of men. Rarely have I heard sermons so packed with forthright thinking and fruitful insight. There is ripe scholarship without pedantry and noble eloquence without oratory. Perhaps the outstanding impression is a fresh, vivid sense of reality, as of one who is looking straight at the truth he is talking about. He "speaks things," as Cromwell would say. Vital faith and fearless thinking are joined with a conviction of the genuineness of the man, and his knowledge of Jesus in his own experience. He dodges no issue, no fact, no difficulty, and his knowledge of the social, intellectual and spiritual world in which Jesus lived, and in which the church began her morning march, is extraordinary. He has a curious power of taking us back into those times. There are many ministries, but one Spirit. Some are prophets, some evangelists, some teachers. Dr. Glover is a great teacher of the truth as it is in Jesus.

FOUR YEARS IN THE WAR

The first sermon of the series was preached on August 4, the anniversary of that dark day, four years before, when England entered the war. Memories of that great decision, thoughts of its meaning, its cost in blood and sorrow, filled all our minds; and instead of the morning prayer Dr. Glover talked to us out of a full heart, in the gentle words which men use when they speak of such matters. What is the meaning of this "long-lived storm of great events?" he asked. What difference has it made? It is the task of the church, if it is to be the priest of God to the nation, to trace and measure the reactions of events in the deeper life of the people. How does it stand today

in that inner life of thought, of motive, of faith, down where "the shell-burred cables creep?" The Bible, and especially the Old Testament, is a record of the reactions in the life of a nation to the terrible deeds of God. The Assyrian army lives in the inner life of man, because through its movements the soul of Isaiah was given new reach and range of vision. When Titus destroyed Jerusalem he released into the world a new Israel, the church of Christ. Acts which absorb the minds of men at the moment live afterwards chiefly in the literature of the soul. Will it be so today? Surely he who awakened the soul of Israel through the march of the Assyrian host, has some word to speak in this terror and tumult. Who will read for us the new and living Word of God, written in the facts and events of the day? Are there elect souls who can hear for others the still small voice speaking in the storm? Then he asked all to join in the Lord's Prayer, as alone adequate to upbear the thoughts and yearnings of the hour. Never have I heard that brief, grand prayer so surcharged with feeling, lifting a troubled people into the fellowship and consolation of God.

IS JESUS GOING?

The sermon which followed had two texts—I Cor. 2:8, and Heb. 8:8—portraying Christ the same yesterday, today and forever, in contrast with the phantasmagoria of "world-rulers of the darkness" which haunted the ancient world. In "Paradise Lost" we see that demon world, "thrones, dominions, principalities and powers," in its most glorious form, but we do not realize how real and terrifying it was to the ancient mind. To us all that history of war in the spirit sphere is a dim, shadowy mythology, but to the men of that day it was real, proven by long belief, and confirmed by the best and most catholic of philosophic thinkers. Indeed, it was more real than Jesus. He, and not the demon dominions, was the doubtful element. For us the whole thing has vanished, like the baseless fabric of a dream. We do not believe it. We think no more of it, neither about Satan, nor his hosts. But if the legend of spirits at war was a part of the early Christian faith, what becomes of Jesus? Is he going too, along with the rest of the strange tales, to take his place among the old imaginings? No; Jesus abides and grows, first, because he is rooted in historic fact, as actual and well attested a figure in history as any one of us. Men knew him, saw him, spoke with him. He was as definitely historical as Cæsar himself. Second, he abides because, even today, he is more real than any of us, revealed in the depth, intensity, and fullness of his experience both of the dark facts of life and of the reality of God. Further, he abides because he is still unexhausted; because the race has not yet used to the full his experience of life and his intuitions of God. There is no example in history of a great personality putting a lesson to the world and passing

away before the lesson is learned to the very end, and transcended. So far from transcending Jesus, we are still far, very far, behind him. The closing passages of the sermon were memorable, as much for their vital insight as for the quiet, compelling earnestness of the preacher; so much so that, looking toward the pulpit, we saw no man but Jesus only.

So far as I understand these modern times in which we live, religion is only possible to the modern man along the lines of Jesus Christ. For you and me there are no other religions. Of course, there are people who play at being Buddhists and Hindus; and we may wonder what the reflective Buddhist and the reflective Hindu think of them. All sorts of poses are adopted by men and women, but serious thinkers do not pose, and any man who comes to grips with history and philosophy knows that Buddha and Mohammed and the Hindu sages are not for us. It is Jesus or nobody, and we have not exhausted what he has to say. The plain fact is that God for Jesus, God in Jesus, is an unexplored treasure still; and for us, apart from Jesus, God is little better than an abstract noun; and, as I grow older, I find abstract nouns of less and less use. Let us put it this way. If we spoke straight out we should say that God could not do better than follow the example of Jesus. That means that Jesus fulfills our conception of God, but that is not enough. He is constantly enlarging our idea of God, revealing great tracts of God unsuspected by us. God interpretable in and through Jesus is unexhausted by you and me. That means that Jesus is going to stay.

I have not touched the fourth point yet, which is less theoretical than any of the others. There are about us hundreds of men and women who have found that in the terrible business of keeping level with life in the more terrible business of fighting one's character through to something like decency, Jesus is still a dependable factor. We are not dealing with propositions in the air; we are dealing with Someone to whom we can go and say, "Come and help me," and he does. If some of the psychologists will not quite let us say that, they must concede that we find help when we bring him in. In other words, where you touch Jesus you touch the real still. Is not that true? Do you not know men and women who have been remade by Jesus Christ? In your own lives, too, you know that help that Jesus has been and is. The fact that you can depend upon him, that you can utilize him, means that he stays.

My last point is this: If all this is so, do not we feel again the importance of keeping the gaze fixed upon him? That beautiful verse in Hebrews speaks of "Looking away and fixing the eyes upon Jesus"—keeping full in the forefront, not a theological figure, but the real, one, true, vivid Jesus; yesterday and today the same, and forever; tender, intelligent, sympathetic, wonderful, available; just the kind of Jesus to whom people went with every sort of trouble, lost children, the storm at sea, all sorts and kinds of things; the Jesus who could be interrupted by mothers with little children; and like it; the Jesus who took his friends away and lay under the trees with them when they were tired; the Jesus who knew their problems and helped them. Let us remember in all our thinking that Jesus in glory—and I do not know much about glory—is the same, and is to be interpreted by those stories of his life which we know so well in the gospels, and that he is not more inaccessible now than he was then, but better proved, better attested, better known, and more available for you and me. "Who shall separate us from the love of Christ?"

THE COMPROMISING CHURCH

Of course the volume discussing "Jesus in the Experience of Men," as we now have it, contains much more than the eight sermons delivered in Westminster Chapel. All the sermons were recast and extended, losing much in

essay form, and the story of the Good Shepherd was omitted entirely—much to my regret. Six other chapters were added, none more arresting than the one entitled "The Compromising Church," in which we hear a layman speaking very plainly about the narrowness and cowardice of the church. The complaint of educated people, he says, is that the church, for all its talk, is unsympathetic with progress and with intellectual advance. It is mistrustful of art, and afraid of science and socialism; it clings to out-of-date scholarship and pre-Christian psychology, and presses philanthropy without economics and missions without anthropology. So far from representing Jesus to the world, it has made him odious to the intelligent mind. He does not mince matters in denouncing the alliance of English religion with special privilege, and its economic orthodoxy. Its weak spot has always been its uncertainty what to make of Jesus, and its unwillingness to obey him. "Its associations tainted with capitalism; its creed mere jargon—what is to help the church?" he asks. Still, he has faith in the church triumphant—when the church has dropped its reluctance to take Jesus seriously, when it believes he means what he says, and when it is willing to believe that Jesus and truth will prevail.

A GREAT LAY PREACHER

Such is the preaching of a great layman, who is also a great scholar, a historian of authority, and the Public Orator of the University of Cambridge. Even these excerpts from a single sermon show how real and vital his preaching is. There is hardly any man now living from whom preachers may learn more, except in his manner of delivery, and that is soon forgotten in the vividness of his insight and appeal. Few men unite as he does those three rarest of gifts, accurate knowledge, the ability to describe what he knows as if it were a new discovery, and to do so in words which anybody can understand. One of the greatest of living scholars, he is the least bookish of men, and the learned and the unlearned alike hear him gladly. His amazing knowledge never obscures the freshness of his vision. The Life of Jesus loses much of its power by sheer familiarity; we know it so well that we hardly know it at all. But when Dr. Glover writes of the Jesus of History, the old, old story is so real, so living, that we seem almost to be listening to it for the first time. Arnold says that Gray doubled his force by his style. The same is true of Dr. Glover, whose style is as lucid, as virile, as direct as his thought, and withal rich in rhythm and color, with now a flash of crimson and now a gleam of gold. Above all, he bases himself on experience; in all his preaching the emphasis falls on fact that can be tested and relied on. No man can hear him without feeling that he is dealing with realities, and that he will not go an inch beyond what he sees to be verifiable and true.

There are those who say that the preaching of Dr. Glover, and his religious thinking in general, is too individualistic. It is a strange criticism to one who knows his writings, as, for example, his Angus lectures on "The Christian Tradition and its Verification," in which his appeal, as always, is to the Christian experience of the

ages, communal and cumulative, as against the errors of individual insight. Better still, because in briefer form, is the Swarthmore lecture on "The Nature and Purpose of a Christian Society": a little gem, worth its weight in gold. When asked why, in a lecture delivered to a Yearly Meeting of the Society of Friends, he took such a turn, he said that he did it deliverately and of set purpose, in order to appeal to the experience of the historic church; whereas the Quaker differentia is, for the most part, an appeal against the historic church, "the apostasy," in fact, to quote George Fox. For, he added, "I believe that any real light that comes to man from God, directly or indirectly, will be confirmed by the light that comes to others from him. It is for some such reason that I appeal to the experience of the historic church." As a study of the experience of the church, its creative fellowship, the type of character and quality of personality it has produced, as well as the body of truth which has been, and remains, its unique treasure, it would be hard to name another little book like it.

THE PASSION FOR CHRIST

However, it is with Dr. Glover the preacher—not the scholar, the historian, or the literary critic—that we have now to do; doubly so because he is a layman, and ministers need to know what kind of sermons a great layman preaches. As a further example, and one showing not only the depth and simplicity of his faith, but also his skill in direct appeal, in the use of familiar language, and his habit of avoiding the set phrases of theology, let us take one of the noblest sermons of which I have any knowledge, entitled "Why Jesus is My Master." Five reasons are given for his willingness to be called a "slave" of Jesus. Being a man of modern education—critical, hesitating, sceptical—he finds that intellectually Jesus is the clearest and sincerest Teacher that man has. It does not matter that he lived long ago. It is not the date, but the depth that counts, and Jesus went to the bottom of things once for all. The lucidity of his moral vision is only equalled by his faith in man. Indeed, he is the only teacher who really offers any hope for humanity, any way out of the pit of personal and social sin. What is more to the point, he not only has hope for man, but he has the power to pick us up and set us on our feet when we slip and fall into the mire. His magic of personality, and his skill in making and leading men, compel his abject surrender and devotion.

Who is the leader that you want to find? What sort of a spirit? How does he handle men? You know the difference between one man and another; how one may steal a horse and the other may not look over the hedge. Why? Because it is he that takes the horse; it is just him. That is not grammar perhaps, but it is human experience. What is it about him? somebody asks. I do not know, but it is in him. Here is a story—a true one. It comes from Italy, from one of the great periods of Garibaldi. He had conquered Sicily for Italy; he had conquered a large part of the Neapolitan kingdom on the mainland, and was held up on a river. A well-known Englishman drifted into the camp, and while strolling about came upon a soldier in rags. The terms in which Garibaldi enlisted his men were these: he paid them nothing, he gave them no clothes, he gave them no food, and if they looted the Italians he shot them. The Englishman got to talking with the boy in

rags about the situation. Yes, he was depressed. He said: "The other day, as I was sitting here on the hill, I was wondering how long I could stand it, or whether I would go, desert. Things had got so far, then he came by. I had never spoken to him. But he saw me and came up to me, and clapped me on the shoulder and said, 'Courage, tomorrow we shall fight for our country!' Do you think I could go after that?"

Now, what is that? We call it personal magnetism. I do not know quite what that means; it is just a long way of saying, "It's him." That is the reason why Jesus enlists people to stand with him. There is something about him that, as you get to know him, makes it impossible to have anything but enthusiasm for him. The more you know of him the more he is. The great regret of a Christian man is that he has not served him enough; that he has not more to give him. That is the experience of the Christian church. It is always the Person: the highest thing we can guess of God, his personality. And here is one who comes into our midst, a person full of power and charm. He takes our lives and makes good things out of them. He takes our temptations and beats them down under our feet. He forgives our sins; he restores us; goes with us, loves us and is ours. Do you wonder why men and women want to be called the slaves of Jesus Christ?

I want to put this to some of you: Can you face up to what he is? Can you see what he has done for men? What he has made of men, what he has enabled them to do, the way in which he has used them for the everlasting happiness and betterment of the race? Can you see that and say, "I do not think he has anything for me?" He has, and that is the gospel; that he who enlisted others, charmed them, kept them, used them, is going to enlist you, and he is going to do with you more than you dream. How old are you? Eighteen? Forty? Fifty? There is no telling what Jesus Christ can do with a man or woman once they have surrendered. What I urge is that you surrender to him. That is all.

VERSE

The Singer

IF I had peace to sit and sing,
Then I could make a lovely thing;
But I am stung with goads and whips,
So I build songs like iron ships.

Let it be something for my song,
If it is sometimes swift and strong.

ANNA WICKHAM.

The Nation Christlike

METHINKS, I see a nation brave and strong
Rise up the ancient curse of war to end;
Rise up to prove herself the whole world's friend,
And by her patient justice conquer wrong!
The bloody weapons which to Mars belong
She flings aside, as worthless to defend,
And still more vain her empire to extend
Of commerce, science, freedom, art and song.
The treasures others waste to arm and fight
She pours to heal the sorrows of the world.
Defenseless she? by plunderers soon hurled
To ruin? Nay! Who can resist her might?
She links all peoples in a league of love!—
America, canst thou that nation prove?

EDWARD TALLMADGE ROOT.

Bahaism and Its Ambitious Claims

By Orvis F. Jordan

M ECCA for Mohammedans, Jerusalem for Jews and Christians, but Chicago has now become the center for a religion that would supersede Mohammedanism, Judaism, Christianity and all other religions if its ambitions are realized. On the banks of the drainage canal to the north of Chicago, in the village of Wilmette and overlooking Lake Michigan, the teamsters are already at work making a great excavation. Here, it is announced, the foundations will soon be laid for a great temple toward which the faithful will turn their eyes every day from many sections of the earth. It is the temple of the Bahaists.

While this new religion now has nearly eighty years of history, it has encountered many persecutions and the new building will be the first significant structure erected in its history in the western world. Its only other great temple is in Turkestan. That a faith originating in Persia among the Mohammedans should seek the protection of tolerant America for its world temple is not without significance.

Plans for the new structure are believed to have been revealed to the architect by divine inspiration. Louis Bourgeois, the architect, is one of the faithful, of course, and he has been able to produce a sketch of his idea of a building intended to illustrate the fundamental tenets of the faith. A great central dome of unusual proportions is surrounded by nine minarets, nine being one of the sacred numbers in the new religion which attaches great importance to numbers. The insignia of the great religions of earth will be found on the dome woven into new patterns. One will be able to decipher the Greek cross, the Roman cross, the crescent and the Jewish triangles among the various devices. The building is to be open to the people of all faiths and religions, nine great doors leading into sanctuaries of nine great world faiths. The central sanctuary under the dome is reserved for those who hold to the present limited ideas of God and divine truth. H. B. Mayoing, president of the Architectural League of America, has pronounced the drawings for the building as the first new idea in architecture since the thirteenth century. It will cost a million and a half dollars.

The great building will be lighted by electricity at night. It will be a beacon to the sailors on the lake and also to the motorists up and down Sheridan Road, one of the leading highways into Chicago. It is planned to organize choirs of children in great musical services, and in each chapel it will be permitted to the followers of the various world religions to read their own sacred scriptures and to worship in their own particular ways. It is reported that the big building is to be offered to the Christian churches for services on occasion.

AMBITIOUS BUILDING PROJECT

About the temple, it is said, there will be erected a number of other buildings. Abdul Baha, the spiritual head of the new religion, who resides in Acca, writes thus with regard to the plan for the various buildings: "When

these institutions—college, hospital, hospice and establishments for the incurables, university for the study of the higher sciences and advanced educational courses, and various philanthropic buildings—are built, the doors will be open to all the nations and to all religions. There will be drawn absolutely no line of demarkation. The charities will be dispensed irrespective of race and color. The gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be devoted to the purpose of prayer and worship. Thus for the first time religion will be harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity."

A student of religion naturally wants to find and become acquainted with the group which has conceived such ambitious projects. In Chicago the Bahaists meet on the eighteenth floor of the Masonic Temple where they compete for popular favor with the various other new religions which hope to supersede Christianity. Here one will find New Thought, Theosophy and many of the other cults which have made Chicago like Athens the city where winds of new doctrine take the spiritually unaware off of their feet.

"THE SPLENDOR OF GOD"

At the Sunday afternoon meetings of the new religion a hundred people was considered a crowd until the publicity of the new building increased the crowd of curiosity seekers that attended the meetings. Dependable statistics with regard to new religions in America are notoriously hard to secure, but the best information seems to be that there are in America about two thousand adherents of the Bahaist faith, and that about two hundred of these live in Chicago. The groups in New York and Washington are said to contain some people of large means, and it has been by their generosity that the movement has been able to maintain an aggressive publicity bureau and to purchase the land upon which the new temple is to be erected. Contributions are said to be coming in from Persia for the new temple. In Chicago a paper is published called the *Star of the West*. It comes out every nineteen days, the first day of each Bahaist month. This peculiar chronology corresponds with the Bahaist ambition to reform the calendar and to make a new year with nineteen months of nineteen days, since nineteen is the most holy number of all those which possess religious significance. In New York is published a monthly magazine which comes out every thirty days in approved western style, and which is called *Reality*. It is already to be found upon the news stands in radical book stores. One may read this new magazine from cover to cover, and find nothing in it oriental. The faith is here expounded in terms of occidental idealism, indicating the wonderful adaptability of the new faith to western environment.

The group in Chicago was once very much larger, but when Baha-o'-Ullah, the Splendor of God, died at the age of 75, there came a terrible dissension over the ques-

tion of the succession. In the process there were charges and counter charges of immorality, lying and other grave sins, during which the Chicago literary expounder of the faith, Ibrahim Khieralla, was separated from his wife and daughter and lost his authority. His books are still to be found in the public library, and have value as an exposition of the teachings of Baha-o'-Ullah.

The present head of the new faith, Abdul Baha, visited Chicago in 1912 and during the period of his visit to America spoke in various cities. He laid the foundation stone of the new temple at Wilmette with a golden trowel. At that time the enterprise was shrouded in the deepest mystery. Instead of meeting with opposition, he was welcomed into many Christian pulpits and spoke at the Peace Conference at Mohonk. The Unitarians were particularly interested in Abdul Baha because he sounded as his fundamental note that of unity. It is interesting to note in the July 21 issue of the *Christian Register*, the most authoritative interpreter of the Unitarian faith in America, an article on the new religion which is all praise. One can understand this only when one learns that there seem to be two statements of the doctrine of the Bahaists, one for the general public and one for the esoteric group which is initiated into the mysteries of the faith. Certain non-evangelicals who have rejected the incarnation of God in Christ, have found great sympathy with a religion which holds to an incarnation of God in Baha-o'-Ullah in the nineteenth century!

However, many orthodox pulpits were also opened to the Persian visitor. Dr. Cadman of Brooklyn defended his hospitality to the visitor as exhibiting the freedom of the Christian church in hearing all religious views. Dr. Percy Stickney Grant of New York permitted the visitor to speak in his Episcopal Church of the Ascension. St. Marks-on-the-Bowery opened a room for the Sunday afternoon meetings of the Bahaist group. In England there grew up a considerable sympathy with the new religion. Dr. T. K. Cheyne, editor of the *Encyclopedia Biblica*, has sometimes been counted as a convert, though that is probably an over-statement of the facts. In no country more than in England has the new movement secured attention from the educated and elite.

CONNECTION WITH ISLAM

In order to understand the history of the Bahaists one must know something of Islam and its history. The religion of the Prophet, contrary to the usual western impression, has quite as many sects as does occidental Christianity. Particularly, the Mohammedans of Persia have no fellowship with the Turkish Caliphate. The story of these divisions is too long for the compass of the present article, but they may be found in any standard reference work, such as the *Encyclopedia of Religion and Ethics*. The general distinction is that Turkish Mohammedanism has tended to be formal and materialistic, while the Persian Mohammedanism has had in it room for a great deal of mysticism. This is of course a matter of national temperament. The Persians of the Shiah sect have always held to the doctrine of Twelve Imans, the descendants of Ali and Fatima, daughters of Mohammed. In the tenth

century the twelfth Iman disappeared into a well, and it was expected he would appear as a Mahdi, a kind of Mohammedan Messiah. In 1844, Mirza Ali Mahomet took the title of the Bab, or the Gate, through whom communication might be set up with the Twelfth Iman. The career of the Bab was a brief and tragic one. Some of his disciples were charged with an attempt to assassinate the Shah. It is asserted that the Bab was innocent of any knowledge of this plan, if it existed. The story was made the excuse for a general persecution in which the Bab and many of his followers were killed in 1850. The new religion had its martyr, and this was quite as valuable as was the martyrdom of Joseph Smith to the later history of the Mormons. Before the Bab died he advanced in his claims to be the Mahdi, later to be Nukta, or the point of Divine Unity. His revelation was called the abrogation of Islam and the Koran. He may well be described as a Mohammedan Gnostic.

With the death of the Bab there was a great quarrel over succession. The Bab had appointed Subh-i-Azal as his successor, but among the variant claimants to the honors was one named Mirza Husian Ali, the son of a concubine mother, who assumed the title of Baha-o'-Ullah, "the Glory of God." Both these men were placed under police supervision on account of quarrels, the former being located on Cyprus and the latter at Acca, Syria. The division resulted in the formation of two rival religions, the Babis and the Azalis. Baha-o'-Ullah attracted most of the Babis to himself and they became Bahists. Following the death of Baha-o'-Ullah, the succession was again disputed, but it fell to the eldest son of the departed leader, and Abdul Baha, once known as Abbas Effendi, is now the leader of the cult throughout the world, not by election, but by divine revelation.

TWELVE BASIC PRINCIPLES

The magazine, "Reality," publishes twelve basic bahai principles. These are as follows: "The oneness of mankind, independent investigation of truth, the foundation of all religions in one, religion must be the cause of unity, religion must be in accord with science and reason, equality between men and women, prejudice of all kinds must be forgotten, universal peace, universal education, solution of the economic problem, an international auxiliary language, an international tribunal." These basic principles, the reader says at once, are the great underlying convictions of spiritually-minded people in the western world. If Bahaism were this and only this, most of us would be compelled to confess that we were Bahaists.

However, the history of the movement has been strangely out of accord with these principles. No religious movement in modern times has had more sectarian quarrels than has Bahaism, in spite of its principle that "religion must be the cause of unity." The principle of the equality of men and women accords splendidly with modern conviction in the occidental world, but it is strangely out of accord with the actual practice of Baha-o'-Ullah who had two wives and a concubine. He kept these secluded in a harem in accordance with oriental custom. Nor is there anything in Bahaist ethical teaching that implies

opposition to bigamy, for this would at once alienate the two hundred thousand Bahaists of Persia who are numerically the main body of the new religion. The solution of the economic problem is not to be accomplished by a scientific program elaborated in the light of experience, but by the process of bringing the warring parties to the House of Justice at Wilmette where their cause will be heard. World peace is to be accomplished in the same way by the establishment of the Bahaist court to hear the disputes. In the matter of the international auxiliary language, Esperanto has been cultivated in recent years. The Chicago Sunday school used to operate in Esperanto. The teaching of the cult with regard to the intermarriage of the races has led to a great falling away in the southern states. There is no longer a Bahaist society in Atlanta, following the marriage in Washington of a Negro and an English white woman with the blessing of Abdul Baha.

The missionary approach to America by the new religion assumes that one may be at the same time a Bahaist and a Christian. The two religions are not incompatible, it is said. It is just this method of approach which makes the new faith unique among all the cults of America. It sounds so broad, and enables the new believer to proceed a long way before he burns the bridges behind him. Of course sooner or later he learns that the new scriptures of Baha-o'-Ullah supersede the old ones, and that a new Christ has taken the place of the Christ of Galilee.

One asks, what has been added to the good old religion of the New Testament? Do we not have there the doctrine of the unity of the human race? Do not women and little children get their charter of liberty there? Is not the love of the truth one of the fundamental Christian attitudes? World peace, education, economic betterment and many another good cause have gone to the scriptures of the Christian church and found their support there.

A PAPER RELIGION

An examination of the claims of the new religion must take into account that we are comparing a religious system as yet untried by the great mass of the human race with another religion which has lived through nineteen centuries and ministered in varying degree to most of the peoples of earth. Just as paper socialism always looks more attractive than the orthodox political economy as studied in the experience of the struggling mass of workers, so a paper religion has a big advantage over religions against which the mistakes of the centuries may be recounted. To be fair we must consider both Bahaism and Christianity in the light of their claims and also in the light of their achievements.

As a means of satisfying the theological curiosity which is ever in the mind of man, the Bahaist system has much less to offer than Christianity. The God of Bahaism is remote and unintelligible, and can be approached only through successive incarnations. The Christian prays "Our Father which art in heaven," while the Bahaist when he prays addresses "Baha-o'-Ullah." The gnosticism of Bahaism is far inferior to the ethical theism of Christianity. Gnosticism, whether we find it in early Christianity, Persian Mohammedanism, Christian Science or

even in the new religion of H. G. Wells has low ethical value. Bahaism has but little to say of sin or salvation. Nineteen hundred years of history has proven that Christianity has performed a wonderful service in the world by its reinforcement of ethics with religious sanctions.

Nor is the Christ of Bahaism the commanding figure that Christianity possesses. One need not fail in appreciation of the many excellences to be found in Baha-o'-Ullah to say confidently that the world will never place on the same plane the Christ of Galilee and that Persian religionist who quarreled with his brothers over the succession and finally won the victory over them.

Leaving to one side the theological satisfaction of the two religions which some today may affect to despise, but which will never be outgrown considerations in the study of any religion, one asks concerning the social ideals of the two religions. To begin with, Bahaism is a theocratic autocracy. Its leaders have one by one been self-appointed. This compares unfavorably with the evangelical section of Christianity, and even with Catholic Christianity where the pope himself must be elected by a college of cardinals. The religion that would successfully preach democracy to this modern age must be itself a democracy, and the discontent that people have nowadays with the alleged lack of democracy in the church would be multiplied a thousand times were Christianity to be superseded by Bahaism.

VISION OF PEACE

In Bahaism there has been a commendable interest in world peace and in the overcoming of all sorts of prejudice whether it rested upon racial, national or credal bases. Christianity has been an international religion ever since it burst the bonds of Judaism in the first century. Though in actual practice it has sanctioned wars and persecutions, these are coming increasingly to be felt as inconsistencies. Bahaism also in its actual history has shown a similar inconsistency between profession and practice.

In the matter of worship, Christianity seems to hold elements of great superiority. A new religion cannot create forms of worship *de novo*. These are the growth of the centuries, the creation of inspired genius. Unless Bahaism takes over the forms of worship of Christianity, she must confess herself for many centuries inferior. The present mood of the Bahaist is to minimize worship, just as H. G. Wells does. An approved statement of principles in the magazine *Reality* says: "Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and his Manifestations."

Ethically the new religion can hardly claim to be in the same class with Christianity. One reads with astonishment that "Monogamy is universally recommended . . ." Here follows an ellipsis in the article in *Reality*. Monogamy may be recommended, but it is a fact that some of the leading lights of the new religion have been polygamists, just as many Mohammedans are. While professing to give woman an equal status in human society, the new religion if adopted in the western world would soon lower immeasurably the dignity of women. One notes with approval that the new religion teaches that everyone must have an occupation. The education of children is en-

joined and regulated. One misses, however, the fine spirit of sympathy and consideration for the rights of others which is to be found in the sermon on the mount. In all Bahaism there is no such adequate ethical principle as the golden rule, and no such masterly summarization of the meaning of all law, human and divine, as is to be found in Jesus' principle of love.

WHAT CHRISTIANS MAY LEARN

Christianity has learned something from every new religion with which she has come into contact. She may well learn from Bahaism a certain attitude of reverence for all religion, such as the Bahaist documents profess. Instead of talking of false religions, we should with Paul find God at work in every religion to bring men to himself. Our missionaries have in most lands ceased to talk about the "heathen." They resent the old fashioned diatribes against Confucius and Buddha. Furthermore, Christianity may well emphasize more strongly her doctrine of the unity of the human race, which is also one of the cardinal tenets of Bahaism. If the new religion has originated nothing, here, it has at least served usefully in insisting that no lines shall separate the race into hostile camps.

The Bahaist dream of the religious unity of the whole

world as a basis for social unity is sound. The only question is, What religion is best prepared to serve in this way? So far the response of the world to Christianity is more encouraging than the response to Bahaism. A world full of altars will hardly take for its religion a system without an altar. A world full of sorrow and sin will scarcely find its salvation in a religious system in which ethics is subordinated to mystical speculation.

In the good providence of God, it may be that Bahaism is intended as a gate by which the Mohammedan world may come to contemplate Christianity without prejudice. The missionary approach of Christianity to the Mohammedan world has all too often failed because trinitarian speculation was obtruded as fundamental to Christianity. The Mohammedan is a monotheist and he thinks the Christian is not. The worship of Mary and the saints by Catholics gave Mohammedanism its original opportunity. Bahaism gives a basis for believing in a revelation of God through human life, just as Christianity has always taught. When the Mohammedan world is convinced that it has no real addition to religious knowledge through Baha-o'-Ullah, and in him are to be found many serious relapses, we may hope that the followers of the Prophet will add to the truth of the Koran, the larger truth of the gospel of Christ.

Upper Silesia: Sowing Seeds of Another War

TWO wrongs never made a right. We shall not redress the wrong Germany did the world by doing her injustice, now. France will not cure the world of militarism by substituting a French for a Prussian variety. If Upper Silesia becomes another Alsace-Lorraine the seeds of another war are sown. Neither France nor Germany will ever bring peace by ruining the other. The French policy today seems to differ little from that of Germany in '71. Militarism will look about the same to the world whether it issues from the Quay d'Orsay or from the Wilhelmstrasse. There are twenty million Germans too many, said the "Old Tiger," Clemenceau. Since it is impossible to kill them all, as a Clovis or Charlemagne might have done, it is proposed to take away their means of livelihood and effect the same ends. The world war did not begin on the Belgian border in 1914. It was precipitated then, but its roots were to be found in Napoleonism and even in times many years before the Corsican's. In the long series of imperialistic wars no victor was ever ready to wipe the slate clean and build for the future on the basis of peace and justice. Every peace was the peace of victory and a future planned on the basis of force.

The writer has recently been in Germany, France and England. Americans at home can have little idea of the critical character of the Upper Silesian question. It may be said without exaggeration that it is critical enough to bring on another war and that right soon. Lloyd George has saved the day, for the nonce, by his denunciation of the French policy. But he has not settled it by referring it to the League of Nations Council. There the decision must be unanimous, and France has a vote, Germany no voice at all. It was a victory for the League to have such reference made, but unless France withdraws from the ballot as an interested nation desiring a truly impartial verdict, she can disable the League through enforcement of her arbitrary will. In France

one hears Lloyd George bitterly denounced for this action. In Germany he hears nothing but words of disappointment because he compromised on reference to the League instead of insisting on the terms of the plebiscite. In England he hears only friendly words for Germany on this issue and caustic ones for France. In fact, every European ally of the French has forsaken them on the Silesian issue.

* * *

The Decision of the Plebiscite

Upper Silesia has been German for six hundred and fifty years. While there are many Poles there the old Slavic stock is not Polish. The language of Warsaw is not understood by them. When Polish propagandists came in they had to speak in German to be understood. Under any application of the Fourteen Points no question about Upper Silesia would have been raised. But it is the richest industrial district in Germany and under the French militaristic policy of ruining German industry the question of its status was raised. A plebiscite was taken last March. This resulted in a great majority for the continuance of German government. After shutting out 200,000 Germans who had immigrated into the district since 1904, still the vote was carried by a three to two majority. Take it any way you wish and the result was German. The vote for Germany was 707,000; that for Poland 474,000. Eighty-nine parishes went unanimously German; not one went unanimously Polish. Every town went German. Every district, excepting only two purely rural districts on the lower Polish border, went German. The Germans carried all the larger parishes, a total of 845; the Poles carried 691 parishes, all of them small and rural, *e. g.*, they carried a rural parish of 34 while the Germans carried a town parish of 35,000. The Germans

got 80 per cent of the vote in the industrial towns and even carried the Polish rural districts as a whole by a 20 per cent majority.

From a historical standpoint the Polish claim is invalid; what a merry reconstruction of the world there would be if it were attempted to recast its geography according to imperial possessions of seven hundred years ago! Germany would get Alsace-Lorraine, England large sections of France and the Red Men all of America. From a racial standpoint the Polish claim has a doubtful validity because the old Silesian Slavs are not Polish and 43 per cent of them voted for a German government. From the vote taken last March, under Allied auspices, with strong Polish bias and with 200,000 Germans not voting, the result was unquestionable. Poland carried only two rural districts. England proposes they be given to Poland. France demands that they be gerrymandered into a unity with as many adjoining as their majority can overcome and all given to Poland, and makes this demand only after failure to overthrow the whole plebiscite. She would repay the rape of Alsace-Lorraine with the rape of Upper Silesia.

* * *

The Industrial Protest

Upper Silesia covers approximately 5,000 square miles. It has been producing for Germany one-fourth of both her lead and coal and two-thirds of her zinc. It is twice as rich as the Ruhr basin in coal. So rich are its beds that, at the present rate of mining, they will yield for 1,200 years. The region is rich in wood and water and has been knit together into an indivisible unity of industrial plants with wood, water, road coal and ore. You could no more divide it than you could divide a horse and give each a part of a working animal, said Dr. Walter Rathenau, one of the great German captains of industry. A delegation from our party went through this territory. They found it one of the best industrial districts in the world from the standpoint of housing, hours, sanitation and all living conditions, but badly demoralized at present by the presence of Korfanty's guerillas. They commit dreadful atrocities on occasion and hold the district in terror, without governing or even occupying the territory as an armed force of organized men, with the result that the established government cannot function and the entire industrial organization is deranged.

Our delegation found that the work-day was regularly eight hours in normal times, that the wage averaged well with continental wages, with provision made for extras for children in the home. Coal and cottage are furnished at cost, with provision that no man can be turned out for striking. Collective bargaining is legalized and 90 per cent of the workmen are in the unions. Every factory and mine has its workers' councils and insurance for accident, illness and unemployment is legally provided. The capital and management are largely German, but many Poles have come in as workmen. They tended to lower the living standards but the above named legal provisions have largely remedied that. The great majority of them voted German in the plebiscite because of the superior guarantees given them under German management. German labor protests the delivery of this district to Polish hands because that would deliver their fellow-workmen over to the primitive conditions of Polish industry; and the Polish wage earners protest also. Poland has great undeveloped coal areas and does not need those of Upper Silesia. The economic as well as the political balance weighs heavily on the German side in the Upper Silesian question.

* * *

Justice or the Seeds of War

I plead not for Germany, but for justice. I have just been over the French battle-fields and can understand France's great fear and her frantic demand for security, but it is difficult to comprehend her statesmen again putting their dependence in military instead of judicial forces. Certainly history never proved anything more conclusively than the folly of that procedure and to no nations did she ever demonstrate it more conclusively than

to France and Germany. Germany should rebuild France, even German officials of the new regime frankly said that; and that may mean more than merely reconstructing the devastated areas; but this situation in Upper Silesia does not involve that question. It is purely an attempt to disembowel German industry, to create an imperial alliance with Poland, a step in a military plan to extend a powerful France over the Saar and the Ruhr and thus take Germany's industrial base in the west and give Poland her eastern industrial base in Upper Silesia, with a Franco-Polish military alliance. Here is a piece of *machtpolitik* which outruns any Prussia ever accomplished and which gives fair rivalry to all that she intended in 1914.

If the plebiscite of last March had gone Polish by even a small majority, no one doubts that the whole province would now be safely in Polish hands. It went German by a 50 per cent majority and the district is now overrun by Polish guerillas, with the Allied Commission inert and plans for a pseudo-judicial rape of the eastern half well on foot. The industrial, moral and mental bond of the province is German. Germans assembled in mass meetings, where the common people predominated and men of the new regime alone gave the addresses, and adopted the cry "Upper Silesia, yesterday, today and forever, undivided and inseparable from the German mother." The whole world demands justice from the Germany that yesterday made war; all the world unborn demands justice from the Allies that war may not again be made—with right on the German side the next time. Let the two districts which are next to Poland and which alone voted Polish go to Poland. They are rural, the Poles are in a majority and they are rich in coal and ore. The Poles have vast undeveloped minerals near them and they are not so developed as to break the productive unity of the district. By the same sign let the rest go to Germany, as it was voted to do, thus keeping the unity, both political and industrial, intact, and above all proving good faith and honest intentions and sowing seeds of peace through justice.

The issue is in the hands of the great council of the League of Nations at Geneva. The league's future may be determined, as may that of Europe, by the decision. It may decide in accord with the plebiscite and so beget the confidence of the world, or against the plebiscite and so prove itself a mere League of Victors.

ALVA W. TAYLOR.

RELIGION AMONG AMERICAN MEN

A GREAT cross section of American life —this our army in the World War has surely been. What it has shown of the real religious life of American men, and the vital lessons which the church should learn from it, are presented in this, the first of the studies made by the Committee on the War and the Religious Outlook. Every minister who wishes to know the heart of the average American man—and especially the young man—should read this significant volume. Cloth, \$2.00.

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British Table Talk

London, September 13, 1921.

Modern Churchmen and the Reporters

WHEN in a tight corner, blame the reporter! This is a maxim upon which many public men in church and state have acted. Sometimes there is ground for the charge against the journalist; more often the speaker has only himself to blame. The modern churchmen's union has a grievance against those who culled certain phrases from the Dean of Carlisle's speech and started a fierce controversy in which the dean was gravely misjudged. Now it is impossible to demand of a workaday journalist that he should be familiar with the niceties of language used in theological circles. He has, moreover, to condense his report and when he has done with it, there are the scissors of the sub-editors. The public taste also demands graphic and even dramatic touches, and in matters theological there is an eager interest and a most profound ignorance. Dr. Rashdall and others, if they wish to discuss theology in public should take the press into their confidence and prepare a digest of their words, or if they dread misunderstanding they can send their own accounts to the press. In any case it is a poor thing to do as speakers sometimes do, win the applause of a section of their audience by fierce words which are carefully neutralized afterwards. Do they ever do such things across the Atlantic?

Worship—Protestant and Catholic

In a recent discussion of public worship in "The Challenge," there is an appeal for a synthesis by means of which the distinctive gifts of each community of Christians may be brought together in one:

"The Catholic eucharist dramatizes the sacrifice of Christ and the soul's response to it. Christian singing expresses the soul's aspiration to God. The Quaker silence symbolizes the communion of the spirit of God with the spirit of man, far down beneath the reach of words. The improvisation of speech in sermon and prayer present afresh from day to day the unfolding purpose of God in the history of man. 'The Love Feast' of the Methodist or 'The Lord's Supper' of the Congregationalist fitly expresses the intimate communion of those who can unite in a confessed experience of the grace of Christ. It is a rich provision, but is it all? Or is it anywhere perfectly combined?"

The answer, as the officials say, "must be in the negative." But there can be no doubt that thousands of Christians long for such a worship which will gather into itself all that is good in every church. One thing must be remembered; it is not forgotten by the writers of the article: "We want a type of service better adapted to the needs of those who have never accepted, or no longer consciously accept Christianity, and another type for those who accepting it in principle, want opportunity to discuss it in all its bearings." The normal service of worship is almost in a secret code, which the faithful can interpret—but what of the seekers?

The Modern Bishop

Last week I found myself among Anglican friends in Oxford. They spoke to me as they always do, with perfect frankness. We talked of bishops. They declared that few churchmen today would undertake the toil of a bishopric except under a sense of duty. The life is one of perpetual work, far too much of which is purely business. The church was over-organizing itself and the burden of this fell on the bishops. There should be more of them and they should be set free for their own spiritual leadership. It is clear, however, that even now they are seeking more and more to come into touch with the people. Dr. Temple preaches on the sands at Blackpool; the Bishop of Woolwich speaks to men on Tuesdays at noon in the borough market-place;

his first subject was "What is God Doing?" The Bishop of Peterborough, who has a very wide diocese, partly agricultural, has been making a pilgrimage through Rutland from village to village, holding open-air mission services on the village greens. "At the close of each open-air mission the bishop shook hands with each one present and the following day, as he set forth in his purple cassock, with staff in hand to the next village, he was accompanied by many of the villagers, the shepherd literally followed by the sheep, who walked with him to the borders of their parish, where he was met by the parish priest and villagers of the village to which he was going." This is good news; and we expect to have more of such intimate human relationships between fathers in God and their children. Some such journeys Silvester Horne and Dr. J. D. Jones used to make together; and we hear of Congregational moderators who in ministries of the same kind do the work of a bishop.

The World, Ireland,—Charlie Chaplin

It seems a pity that any of us should be distracted from giving our whole attention to Charlie Chaplin. But some will allow such trifles as the League of Nations and the future of Ireland to take up time which ought to be given to Charlie or to the last prize-fight. There appear to be signs even that the people of this country are awakening out of that mood of helplessness which has been upon them. The men of science have expressed their doubt whether it is the function of science to provide poison-gas for future wars. There is at least a hope for peace in Ireland. In democratic countries it is always difficult to know when to take seriously the protestations of leaders and when to look upon them as concessions to the crowd. There are those among us who before giving always cry, "We will never yield." (Do they ever do this in America?) The washing of the dirty linen after the coal-strike showed clearly that while certain spokesmen were vehemently defending a policy in public, they were equally strongly opposing it behind the closed doors. For the moment we wait in hope of a conference between the cabinet and Sinn Féin. If that comes about, it is hard to see how Ireland can go back to its old sorrowful ways.

A Missionary of Science

Is it widely known that the first modern medical work in China was undertaken by a doctor who had a strong faith in scientific truth? When Thomas Richardson Colledge opened his hospital at Macao in 1827, though himself a devout Christian, he made no claim to be a medical missionary, but he had faith in medical truth. "All truth is of God," he wrote in conjunction with Peter Parker of the American Board. "The introduction of medical

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The 20th Century Quarterly

This Quarterly is undenominational. John R. Ewers' talk on the lesson (see next page) is a big feature of the Quarterly.

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truth into China would be the demolition of much error. As a means, then, to awaken the dormant mind of China, may we not place a high value upon medical truth and seek its introduction with a good hope of its becoming the handmaid of religious truth? For these and other matters of interest, see Dr. Balme on "China and Modern Medicine."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Excellent Way*

WEYMOUTH makes the last verse of the twelfth chapter of First Corinthians read: "And now I will point out to you a way of life which transcends all others." Then follows the masterpiece of Paul. I have been listening to the New York Symphony Orchestra, led by Rene Pollain, for two weeks. One night they played a selection by Mozart—pure music—pure music! How it thrilled us. Do you not have this same sensation when you run into this thirteenth chapter? It is pure religion. It is the real thing. Jesus played his masterpiece when he gave us the "Prodigal son"—that is the biggest, sweetest note ever reached under our skies. Jesus' most eminent disciple comes closest to his master here. The excellent way is the Way of Love, the life that transcends all others is the Life of Love. Love is a powerful thing as Jesus and Paul conceive it. Love is not a weak, silly sentiment; not a blind, indulgent, unfair thing. The father of the prodigal represents love; the element Paul talks about is a big, strong element. "Love suffers a long time, knows no jealousy, is neither conceited nor self-assertive, does not blaze out in passionate anger nor brood over wrongs, finds no pleasure in injustice to others, joyfully champions the truth, knows how to be silent, is full of trust, hope and endurance. Love never fails. Prophecies will come to an end, languages will die away, knowledge and theories will be brought to an end, but the conquering course of love will go on and on." I want you to see how big, how strong, how fair, how broad love is as conceived by Paul. Practicing what he preached, Paul did not hesitate to deal firmly with the Corinthians. He told them plainly what they must and must not do. Among the early disciples it seems that they called the church "The Way." Jesus had not then become institutionalized. There was no hard and fast organization. It was just "The Way." There was no written creed, they just lived a certain "Way," i. e., with a certain spirit. It was a loving way, a sacrificial way, an unselfish sharing way, an eager, telling way, a happy, emotional, free way, an optimistic, hopeful, faithful way—the only way. O, that we might live like that now! But the church is almost cursed by institutionalism. We have iron rules now; we have written creeds now; we have heresies now; we have men over us to determine what we shall say and when we may say it; we have rich dictators now. It almost seems that Christianity has ceased to be a "way" at all, but a "form." We have the shell now, the crust, the form. Where is the freedom? Where is the life? Where is the love? It is all constitutions, precedents, by-laws, chairmen, secretaries, authorities, books, systems, fixed days, fixed apportionments, fixed beliefs, fixed forms. This is nice for those who like that sort of thing—little, prescribed, determined things. There are those who like to live in a fashionable eastern hotel room, others of us like to roam the mountains, sail the seas and fill our lungs with fresh air. Some people like pressed, assorted and labeled flowers, others of us love the gardens and the fields with all the dew of a morning and all the fragrance of living, growing flowers and trees. I know a brilliant university professor who believes that Christianity is being institutionalized to its death. He thinks we are doing to the teachings of Jesus just what the old Pharisees and Rabbis did to the teachings of Moses and the great prophets.

*Oct. 16, "Paul Writes to the Christians at Corinth." I Cor. 1:10, 11; 13:1-13.

I tell you there is something to that idea. It would do you good to consider that! May it not be that the forms are squeezing the very life out of our religion. In Nuremburg, Germany, I looked at that frightful device, "The Iron Virgin," hideous beyond words. Into her hollow insides the poor, luckless prisoner was crammed and then the door was shut and the miserable victim was squeezed into uniformity—and death! Dare we think? Dare we love? Dare we live? Dare we act? We need a protest against organized, institutionalized Protestantism. I see men now out with microscopes looking for the mint, anise and cummin. Have they forgotten all they ever knew about justice, mercy and righteousness? Forms, ceremonies, millinery, days, words, conformity absorb our thought. Yes, and the world fights and the times are out of joint! Has Jesus a clear program for today? Yes—*The Way of Love!* Hear that O England and Ireland. Hear that, ye who come up to the congress on disarmament. Hear that, ye who stand in the pulpits and point the road to life. Life is love and love is happiness and peace. An apostolic church—restoration—early practices—*Love—The Way.*

JOHN R. EWERS.

BOOKS

THE NEXT WAR. By Will Irwin. Mr. Irwin has rendered a service of inestimable value in gathering together and making graphic the terrible facts and figures of the great war and in showing what they forecast for "the Next War." Dr. Frank Crane pronounces this volume "the greatest book of these times" and declares that it should be placed in the hands of every teacher, preacher and legislator in the United States and taught in every public school. For he sees that it is only by the general realization of what war means for the future, that a public opinion can be developed strong enough to overthrow the entrenched forces of nationalistic capitalism, greed and selfishness.

The style is simple and clear; the facts are wonderfully martialized; the logic is irresistible. "This book staggers my imagination," says Dr. Crane; "it sweeps away the last cowardly subterfuge of my intellect; it grips my heart in its terrific amazing revelation. It makes the American see the horrible ditch of destruction toward which we are surely striding." The closing chapter but one deals with "Proposed Ways to Peace" while the last chapter is entitled "The Tempter."

Pastors and educators should not content themselves with giving to their hearers the terrible descriptive sections that form the main substance of this work, but should press on to the constructive portion. We must create in the modern mind the idea of such a world organization that national greed may be restrained, international wrongs set right and justice maintained by the united moral power of the world functioning through appropriate instrumentalities. (Dutton. \$1.50).

THE FOUNDATION OF SOCIAL SCIENCE. By James Mickel Williams. This volume, formidably erudite in appearance, is designed by the author as the first of a series of six which will together constitute a complete system of social philosophy. The fundamental thesis of the volume in question is the necessity for an adequate and clear-cut analysis of the psychological implications which underly political, legal, economic and social science. Political theory, for instance, has been based upon certain axioms of sovereignty which have never been subjected to thoroughgoing rational analysis. "The political theory of thinkers in each state developed along the line of the political attitude of the state;" instances are obvious in the case of modern Germany, not to mention the France of the days of Louis Quatorze, and the Revolutionary era, as well as modern England and the United States, etc.

Similar "axioms" hold sway in the various other fields above indicated. The author carefully traces the outworkings of such axioms in the field of jurisprudence, with special discussion of interpretations of private rights and the development of private property, and in the allied fields of economics, history and soci-

ology. Though his sympathies would seem to lie on the radical side of the fence, he at least attempts to preserve a tone of strict impartiality such as benefits the social psychologist.

The last two chapters deal respectively with the field and the methods of social psychology in the light of the foregoing discussion. "Social psychology was defined as the science of the motives of the behaviour of men living in social relations . . . What we find in human society are men animated by more or less conscious motives, and their reactions to others are affected by

what they believe others' motives to be. . . A man's estimate of himself is determined by what others think of him. . . Only the great moral character cares supremely for the approval of the man within the breast." For this reason analysis of ordinary human motives, attitudes and behaviour, is in the author's opinion fundamental to any right formulation of the social sciences. The material for such a formulation the writer finds in the many contemporary as well as historical studies—monographs, journals devoted to the social sciences, etc.

CORRESPONDENCE

An Open Letter to Professor Taylor

Dr. Alva W. Taylor,
Care of The Christian Century,
Chicago, Ill.

My Dear Sir: I have been greatly interested in your articles in *The Christian Century*, although they have been certainly provocative. That they are unfair toward business and industry is not a peculiar phenomenon, since all the world in these days seems to be arrayed on the same side. Nothing that I have seen written with regard to the United States Steel Corporation incident has shown an appreciation of the real significance of the struggle made by the labor unions to dominate that corporation.

It seems dishonest for thinkers and writers to disclaim socialism in one breath and in the next attack the present industrial regime or so-called "capitalistic system." If a man is committed frankly to the socialistic viewpoint, we know where he stands. If he is committed to the conviction that on the whole the present social and economic regime is in spite of its faults and failings grounded in fundamental human instincts, that it is performing a vitally essential and beneficent function, it should receive his unequivocal support and sympathy in its efforts to adapt itself to changing conditions. He should not indeed be blind to its evils but in his zeal for reform he would take care not to injure the main root, trunk and branches of the tree.

I have before me your article of August 4 in *The Christian Century* in which you assert the iniquity of the present division of property and the failure of the present industrial system to distribute profits according to merit or earning power. However, it seems clear that as contrasted with a socialistic regime, the present system does distribute profits according to merits or earning power. To the extent that liberty and equal opportunities exist, great differences will always arise and exist in regard to the acquisition and possession of property. "Property rights," that is, the right to acquire, retain, transfer and transmit property are founded in the most ancient and deeply-rooted of human instincts, although in a sense constituted by and conferred by the state. If on the whole it is well for society that the system of private property should continue, it is impossible to escape the conclusion that substantial inequalities in the acquisition and possession of property will continue to exist. The acquisition of wealth is not in fact inconsistent with coincident benefit to the general public as well as to employees and associates. An increase in the accumulation of capital is an absolute necessity if there is to be an increase in the amount of leisure and goods available to the individual, and such increase can only be secured by greater accumulations of capital. A rich man is not a parasite if he does not work with his own hands or brain. Although highly desirable that every member of society should be a worker as long as health and life permit, and although the number of those who do not work is insignificant, yet as a matter of fact the capital which the wealthy man places at the disposal of productive industry is a greater contribution to society than any work he may do himself. Abundant capital raises wages and the standard of living.

In the fourth paragraph of your article you state that the ethical demand is not for an arbitrary division of property but for a more equitable distribution of profits. You fail to discriminate here between ordinary business profits and income derived from or based on possession of natural resources of the soil, such as lumber, oil and minerals, and the unearned increment contributed by society to the value of land on account of its situation. It is in respect to the latter that readjustments will be made if possible to do so without dislocating the economic fabric. The state might well reserve certain resources, water powers, etc., from private possession, but you altogether misconceive the situation when you regard ordinary profits arising from business as excessive. It is an economic law that profits tend to become narrower. There is a large element of adventure and risk in business on this account as well as on account of the precarious tenure of business after it is acquired. The general view that profits of business are excessive is unfounded except so far as profits may be based on a monopoly of natural resources.

During the war the wages of the workman were raised unprecedentedly and he was practically exempted from taxation. The trusts and larger corporations with watered capitalizations also escaped with a light tax, but tens of thousands of middle class corporations were stripped of their profits by federal taxation, forced into bankruptcy in large numbers, and the majority of them are in a very precarious situation. This is the principal reason for the present economic crisis and lack of employment.

Business has been simply bled white by taxation and the idea that business corporations have distributed in dividends or retained in their surpluses large profits which ethically should have been distributed more equitably (presumably with employees) is the essence of irony to those who are behind the scenes.

I cannot conceive why you should say that capitalism results in the denial of individual incentive, because capitalism is certainly based on and exists by virtue of the economic incentive to the individual to acquire property and the right to retain it and transmit it after he gets it.

It also seems to me absurd to state that possessors of legal privileges in their blind unreasoning fury are crying for the dungeon for socialists. Socialists and other theorists seem to pursue their career of propaganda without let or hindrance, while our legislatures and congress are sitting up nights to think of more laws to restrict business.

The business world is full of plans these days for securing greater cooperation and closer relations between employers and employees. Almost every conceivable plan is being tried. Some of them seem to have substantial merit. They have secured for the employee a participation in shop management, larger remuneration and various other benefits. They have produced a better feeling and benefited business as well. These efforts for better industrial relations have been the result not only of practical business considerations but a sincere desire to benefit all concerned,—to help the employee as well as benefit the business. It is highly significant that all of these plans have met the bitter hostility of the labor unions and in no case have they been initiated or suggested by the unions. The unions fear that they

will weaken and destroy their prestige and power. Labor leaders in fact wish to maintain the cleavage between employer and employee. All these constructive and liberal plans have been evolved by business men in consultation with their own employees and against the determined opposition of the trade unions. The industrial world is thus making progress toward better relations against the efforts of the trade unions.

In conclusion, I wish to recognize the correctness of your insistence on the ethical obligations and responsibilities resting upon men of means and wealth. Certainly there never has been an age in which the responsibilities resting upon men of means have been more deeply felt and in which so sincere an effort has been made to meet them.

H. AINSWORTH.

Moline, Ill.

Professor Taylor's Response

Mr. Ainsworth's argument may be answered under nine points. We will follow them in the order under which he makes them.

1. It is dishonest to disclaim socialism and then attack the present "capitalistic system."

"Dishonest" is a bad word to use in a discussion. We will translate it into "inconsistent." Is the "present industrial regime" or "capitalistic system" the only alternative to socialism? I am not a socialist but I quite agree with a great English employer who told us this summer that either the present industrial system would have to be "socialized" through some kind of industrial democratizing or we would get socialism. That would not come about because socialism is best but in angry and radical reaction against inequalities. Witness Russia! Socialism is possible only where there has been a czar. Judge Gary makes ten socialists to where Victor Berger makes one.

2. As contrasted with socialism, the present system does distribute profits according to earning power.

I never contended for socialism. I am not a socialist. I could as easily follow John Calvin as Karl Marx. To make that contrast misses the mark utterly. To be sure there will always be differences. Even if all were of equal ability there would be different aspirations. But when 65 per cent of the families in America or more than 70 per cent in England own nothing beyond household and personal effects, that is, possess no capital, either the system results in an inequitable distribution or God made an awful botch of creation; for to say so great a majority is incapable or unwilling to get on is to pronounce an awful judgment on the Creator's handiwork. By all means we want to retain private ownership. But let us make it possible for the 65 per cent to own and to profit in character and citizenship by a sense of possession. My private slogan is one coined long ago by an Irish landlord who, in pleading for some plan whereby tenants could purchase said, "Ownership turns sand into gold."

3. An increase in the amount of capital is necessary if there are to be goods available to give individuals leisure.

We agree. Also that there must be greater production. Labor slacks on the job and Mr. Hoover's committee of engineers reports management about one-half efficient in production. Mr. Ainsworth may answer for capitalistic management; for labor I will allow another large British employer to answer. He says, Labor cannot be expected to produce until it, in some way, shares in the profits of production, and is insured a security of life as against both low wages and unemployment.

4. We must discriminate between ordinary business profits and income derived from the possession of natural resources.

Here we agree. Most of the swollen fortunes are from the latter. If we could separate the income derived from the exploitation of nature's gifts from a legitimate business profit, giving society the former, we would have fewer multi-millionaires, fewer property-less families, less danger of socialism, and perhaps no argument between Mr. Ainsworth and myself. But "capital" as a whole always fights against such a division and

usually calls those who believe all "natural monopolies" should belong to all the people socialists.

5. Business takes risks.

It does; it risks profits and in many cases capital. But labor risks bread and home and the very necessities of life—by so much is its risk the greater, and it is always "laid off" when profits cease.

6. During the war wages were raised to an unprecedented degree.

They were; and so was the cost of living. Many skilled trades received increases greater than the increase in the cost of living, but the average for all did not keep up, and today wages are still being cut while the cost of living is again tilting upward. Wages must come down, but is it fair to reduce wages more rapidly than the cost of living is reduced?

7. Business has been bled white by taxation.

No doubt many businesses have, certainly not U. S. Steel nor Standard Oil nor coal—and the railroads are insured certain profits. Many smaller corporations and businesses are suffering. But who is going to pay for the war? I recently looked upon ground made sacred by the bleeding unto death of two million brave lads. Our taxation schemes are inequitable and need revision but they will only be made more inequitable if so revised as to give profits immunity by assessing the costs up to consumption. Is there no patriotism in profits? Cannot business reward those brave dead by paying without complaining?

8. Does capitalism result in the denial of incentive?

Not to those who possess it or can get it. We plead for those who cannot get it, and their name is legion under our present great machine organization of industry. Somehow the millions who work for wages and small salaries must be given the incentive of personal ownership. I do not know how it will be done, but I am convinced that the same inventive and organizing genius that developed our magnificent industrial machinery can evolve a better human organization to work it, once it undertakes the task.

9. The business world is full of plans for better cooperation with labor, but the unions oppose them.

They do. Why not also acknowledge that most of them are conceived in opposition to the unions? Both oppositions are wrong. Somehow the craft brotherhood must admit shop organization between management and labor, and capital must adjust such organization to craft's brotherhood, or there will be perpetual conflicts and loss.

Mr. Ainsworth refers to supposed efforts of the unions to dominate the United States Steel Corporation. He might have referred to efforts to obtain unions in steel, but "dominate" is a very strong word to use when there are no unions. It is like charging Mr. Bryan with dictating to the Democratic party.

ALVA W. TAYLOR.

The Truth About Germany

EDITOR THE CHRISTIAN CENTURY:

SIR: An article by Alva Taylor in The Christian Century of Sept. 22, "Germany From The Inside," is very commendable. It will help the readers of your valuable paper to clear up a situation much misunderstood. The article verifies my own knowledge of the situation as it concerns Germany. I happen to have a sister living in Germany, city of Stettin, whose correspondence substantiates the conditions described by Professor Taylor.

All the newspaper talk of a stubborn Germany, which refuses to acknowledge her defeat and their thriving industry, etc., is either well organized propaganda or ignorant illusion. The facts are different. And any person who will take the trouble to learn conditions at first hand, in a fashion as Mr. Taylor did, will come back and repeat the same story. I regret very much that Dr. Taylor could not have gone to Russia and get us the real facts of an "Inside Russia." It might have proven a real illumination for many people.

This sort of investigation may not suit the Ku Klux Klan type

of Americans who have erected for themselves a self-appointed standard of justice, but what does it matter? Real Americans desire to know the truth.

Fremont, Mich.

F. W. MAGDANZ.

A Better Frances Willard Memorial

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of Sept. 22 at hand and glanced over, before settling down to work, as I have come to look upon it as my very best weekly ally.

I would like to add a word about your item, "Frances Willard Memorial Church." Certainly we cannot raise too many memorials to that noble woman, but I am inclined to think that this proposed church is a cloak for a reactionary sectarianism, a spirit alien to Frances Willard.

Such a church, denominational, is out of place here, for in the brief time that she spent in Churchville, her life was related to the Congregational church. Her parents belonged to it. She was buried from it, and in one of her rare visits to Churchville, she speaks of visiting the church of her parents.

Again, there may be room for a community church here; there is no real need for a new building for the Methodists. Churchville is a village of about 400 people, almost stationary in population. It has four churches, Catholic, Baptist, Methodist, and Congregational. The united protestant congregations could easily be seated in any one church, any ordinary Sunday. A union evening service may call out 150 people. All the buildings are in good condition and ample enough for the work that the churches are now doing. And I believe that outside of a few extreme partisans, the whole scheme is felt to be a waste of good money where it is not needed.

If we are to have a memorial church to such a character, why not first try to get the three churches together in the spirit of Frances Willard, form a community church or something of the kind? This would indeed be a worthy memorial. But if the proposed plan goes through it will postpone the day of goodwill and set up a building that will have to be supported by, as well as built by, outsiders.

Churchville, N. Y.

HARRY C. HANDY.

Politics and Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: I have studied with careful attention the editorial in issue of Sept. 22 entitled "Political Disloyalty Under the Guise of Religion." The entire article brings out nothing but harmonious response from my mind.

But more particularly does this part of it appeal to me: "All the signs point to the necessity of the American's reorganizing his social ideals, and of finding a new basis and relationship for his political ideas on the one part and his religious ideas on the other."

The notable tendency of the Christian world, both politically and religiously, to react favorably to imperialistic schemes, has its source in a lingering belief in the "authority" of ancient systems which our civilization should be outgrowing and throwing off. And it is, in the main, accomplishing this. But there are powerful reactionary elements in politics and religion and these elements are strengthened by the fact that in the matter of religion we retain the authority of an outlived system founded in the supernatural.

It is probably the case that "millions of thoughtful Americans . . . are groping for guiding principles and adequate social forms"—and may it not be that our "groping" is protracted by the very fact that an eye is turned to an antiquated system of belief to furnish from its receding and glimmering light the means of finding our way out of the uncertainties of our present situation?

It is true that "the American mind has found itself capable

of maintaining a double sovereignty when one sovereignty lies in the spiritual and religious field and the other in the temporal or political," but when one of these sovereignties rests in the mind and will of the people and the other in the notion of a supernatural absolutism which has invaded the world order and there established a kingdom of authority over, and subversive of, the free thought of man, is there not a contradiction of theory which leads to confusion and in fact to the very situation pointed out and properly condemned in the article under consideration?

Can we have democracy in the political world order and at the same time accept absolutism in the religious world order? It now requires "rigorous and unremitting zeal (to) keep the two realms and their institutions separate." The fact is that we are not succeeding in keeping them entirely separate.

F. M. CUMMINGS.

Bergholz, O.

A Full-Fledged Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been informed that recently you carried an article in your paper stating that under the leadership of LeRoy D. Anderson, pastor of First church, Fort Worth, the Breckenridge church was making progress, etc.

I wish to state that LeRoy D. Anderson is pastor of the Breckenridge, Texas, church; that Breckenridge is 120 miles from Fort Worth, is in the midst of the richest oil belt in the world; that the church has its own financial budget of \$12,000 per annum, is carrying on its own work, able to be weaned, has all its teeth and is eating meat. In our congregation we have a number of men rated as multi-millionaires, and we have in view the building of a modern church building. The church itself is giving largely to missions and education. Recently one of the members made a gift of \$6,000 to one of our colleges and we are sending several boys and girls to school, paying all expenses.

We have our own moving picture machine, and give free Friday night pictures; we open our building to all meetings for the general benefit of the community, including good roads, railroad, etc. At present this church is interested in furnishing preaching to two other points besides its own pulpit. The church is in a community which has grown from 250 to 20,000 in two years and coming here are people of culture from all quarters of the globe. The county and city have recently placed bonds aggregating several millions for sewerage, paving and pikes. In fact the water's fine—come to Breckenridge.

Breckenridge, Tex.

LEROY M. ANDERSON.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Seminary Starts a School for Laymen

Many laymen are in the steady employ of the church as directors of religious education, business managers, secretaries and in other functions. Most of these have come to their positions without training or with inadequate training, with the exception of the directors of education. Auburn Seminary has recently introduced a course for lay helpers in religion. Dr. Edward P. St. John, a teacher of religious education, is dean of the department. Courses will be given in Christian belief, the Bible, church history, church and Sunday school organization, educational psychology, religious pedagogy, story telling, child study, play and games, physical education, sociology, missions, young people's work, and church and Sunday school music."

Disciples Will Hold Metropolitan Convention

An innovation in Chicago Disciples custom is the coming Metropolitan Convention of the Chicago area, to be held in Memorial Church, October 10 and 11. This convention will include sessions of the Chicago Christian Missionary Society, the Chicago Union of Women's Missionary Societies, and other organizations. The sessions will be presided over alternately by Rev. O. F. Jordan, president of the Chicago Christian Missionary Society and Mrs. J. B. Jackson of the women's union. National officers will be present to present the world wide program of the denomination, including Rev. F. W. Burnham, president of the United Christian Missionary Society, Prof. Alva W. Taylor, Mrs. J. M. Stearns and others. The area included reaches from Waukegan on the north to Gary on the south. It is said the gathering will be a sort of miniature national convention.

Presbyterian Newspaper Applauds Disciples Missionary

The following editorial appeared in The Continent last week: "Heartly applause justly follows the General Convention of the Disciples of Christ for 1921, lately concluded, which very frankly revoked the hasty and foolish action of their 1920 convention demanding the recall from China of all missionaries willing to welcome unimmersed Christians to the fellowship of life and work in local mission congregations. Rev. Frank Garrett, secretary of the Disciples mission organization in China, at whom the drastic resolution of a year ago was chiefly aimed, did come home—but not to resign. He came instead to demonstrate to his constituency how impossible (and wicked) it would be in a heathen land to cut a dividing line between unimmersed and immersed converts—how absurd, too, under the auspices of a denomination which continually cries aloud for Christian unity. And he carried the day magnificently. The convention after hearing his whole argument vindicated his po-

sition by a vote of four to one. Whether this reversal is regarded as signifying a twelvemonth growth in grace or a seasonable recovery from temporary aberration, it is an outcome to rejoice in and a token of high promise for the future health and strength of this important brotherhood of aggressive Christians."

Moody's Son Angered at Spirit of Premillennialists

Mr. Will R. Moody, son of the famous evangelist, Dwight L. Moody, founder of Northfield, is out of patience with the censorious spirit of the premillennialists. Mr. Moody made the following statement recently which is worthy of wide consideration: "It is natural that I should sympathize with the views of those who look for the personal return of Christ. There are certain passages of Scripture which are difficult of interpretation in any other way. At the same time I am conscious of the grounds on which the second view of our Lord's return rest; namely, the continuous experience of his coming to the individual. The Christian service of those who hold this view is characterized by as great self-sacrifice and loyalty as that of those who hold the former view. In the foreign mission field as in the homeland, their devotion is expressing itself in earnest work in Christ's name in behalf of the world for which he died. It is in the realization of the fact that both those who are termed premillennialists and those who are postmillennialists have a common devotion to Christ that it is grievous to hear of the spirited contention which is seeking to divide the church into two bodies. At a time when Christian forces should be united as never before in earnest effort for the extension of the gospel of Christ, it is the work of

the devil to dissipate energies in unprofitable discussions and dissension. Only recently we have learned of this contention being carried beyond the confines of Christian lands into the missionary field, and among those who have gone out to make known the glorious gospel of Christ in non-Christian countries an utterly unchristian and pharisaical spirit has been engendered to the discredit of the cause."

Methodists Advertise for Preachers

The most systematic denomination in America with reference to ministerial supply, the Methodist, is advertising for ministers in each issue of the denominational papers. It is noticeable that the salaries offered are better than formerly. District superintendents are having the greatest difficulty in securing men, and the reports from many conferences indicate a number of places marked "to be supplied." Either the standard of living for the ministry must be raised or else there must be a radical movement toward the establishment of community churches.

Episcopalians May Boycott Miami

The tourist hotels in Miami, Fla., need not look for any Episcopalians this winter if the city authorities do not bring to justice the criminals who assaulted Archdeacon Irwin recently. The latter was doing a work among Negroes and was charged falsely with stirring up racial feeling. He was violently assaulted, and his bishop had to come to his relief with money and physical protection. Both the Churchman and the Living Church, leading organs of the Episcopal denomination, are demanding that their

Disciples and the Federal Council

ONE of the important actions of the Winona Lake Convention of the Disciples of Christ was the adoption of a resolution approving a budget item of twenty thousand dollars per year as their appropriate share in the support of the Federal Council of Churches. For several years contributions have been made to the treasury of the Federal Council by individuals and churches, and the Association for the Promotion of Christian Unity has devoted a portion of its income to this purpose. This was done largely to assure the officials of the Federal Council of the good faith of the Disciples in connection with cooperative activities, and not as a proportionate gift for so important a cause. Last year the St. Louis Convention took the forward step of electing twenty-eight members to the ruling bodies of the council, and this year for the first time this official body signified its intention of bearing an adequate portion of the financial burden involved in the manifold interdenominational activities carried on by the Federal Council. These activi-

ties include evangelism, social welfare, mercy and relief, inter-racial relations, international justice and goodwill, local federations, rebuilding devastated churches in Europe, army and navy service, and the like. Without exception the constituent communions that have held meetings since the Boston quadrennial last December have approved substantial apportionments for the support of the council in various amounts ranging from thirty-five thousand dollars downward. In this manner, as well as by private donations, the great work of the Federal Council is made possible, a work which under most economical administration requires a budget of three hundred thousand dollars annually. It is a matter of satisfaction to all Disciples of the cooperative spirit that their convention has now taken an unequivocal step in support of this most pronounced and effective form of Christian unity. The Disciples representatives on the council are already formulating plans to enlist the churches in this imperative undertaking.

people stay away from Miami this winter if nothing is done about the case of the brave priest.

Committee Organized to Book Sir William Ramsay

Sir William Ramsay, the most noted of the scholars who have studied the life of St. Paul, is coming to this country this autumn. His books are known to every theological student in the land. His contribution to the study of new testament history has been to bring archeological reinforcement to the historicity of the life of Paul. He has retraced the footsteps of the great apostle. A committee of the friends of Sir William Ramsay has been formed, and Americans will try to make the most of the visit of the distinguished Bible scholar. The committee has secured a secretary located in Brooklyn who will arrange the bookings for the lecturer.

Dr. Burton Makes Another Tour of Orient

Few Christian statesmen have a better knowledge of the orient than does Prof. Ernest DeWitt Burton of the University of Chicago. Dr. Burton is chairman of the Educational Commission of the Foreign Missions Conference of North America, and in this capacity he has recently sailed for Japan. He will visit Korea and China before returning to this country. As director of the university libraries and head of the department of New Testament and early Christian literature, Dr. Burton finds every day well occupied. His yearly output of labor is enormous in view of his frail physique.

Harvard University Requires Bible Knowledge

Harvard has one of the most liberal elective systems in this country, but in one department there have always been required courses, in English. All students not pursuing scientific courses will be required henceforth to acquire knowledge of the Bible and of Shakespeare as a part of the equipment of an educated man. While this is not the highest motive for the study of the Bible, who can doubt that the new requirement will mean a great deal to the religious life of Harvard students?

Wireless Supplies Lack of Preachers

The complaint about the dearth of preachers is being met by some churches through the utilization of modern inventions. Herron Hill Presbyterian church of Pittsburgh has been without a minister for some time. The Westinghouse Manufacturing Company has installed a wireless outfit by which the service in Calvary Episcopal church is now received by the Presbyterian congregation, including the singing and the sermon. The Presbyterians have participated in the Episcopal service in every way except by sending over their collection. Many shut-ins in various parts of the country now listen in on this service. An outfit in Kansas is now sending out wireless sermons. This is due to the efforts of a loyal layman, who tends the baby to let his wife go to church,

but sends out his pastor's morning sermon.

Mrs. Montgomery Wants Discussion

Mrs. Helen B. Montgomery is the first and only woman in the world to stand at the head of a religious denomination. In her recent letter to the churches affiliated with the Northern Baptist Convention she deals courageously with denominational problems. The solution of moot questions by free discussion has impressed her as the need of every religious communion in America and on this point she says: "But how can we come to clear ideas and statements concerning the truth if there is a fear of free discussion of ideas—not motives and men, but of ideas? 'You must believe this. You must not believe that.' This leads nowhere. But if we hear *why* we ought to believe this and not believe that, then out of such discussion light would spring. But we seem to be strangely afraid of such discussions, and no medium can be found for them. I have been in France and England, and I must say that one of the things which struck me in our country here is the fear of frank discussion of ideas. Perhaps we are too practical. We want so much to see results that we think discussion of ideas to be a waste of time. That is perhaps the

reason we swallow so easily imported ideas. A frank discussion of ideas will not spoil the organized work; it will vitalize it. So the middle-of-the-way Baptists ought not to seek to shut off discussion, but only to request of the extremists that they discuss ideas, and not persons, and still less, motives."

Colleges Have Good Enrollment

Industrial depression has injured the educational prospects of a good many young men. Yet the colleges continue to report a considerable increase in their student body. Hiram college may be considered typical. Last year it started the year with 188 students. This year it starts with 315. In this school Dr. Arthur J. Culler was recently installed as dean of men and professor of New Testament; Miss Margaret Rand as dean of women and professor of history; Ernest G. Walker as professor of psychology and education, and J. Harold DuBois as professor of philosophy and religious education.

Philosopher-Minister Talks About Church Advertising

Dr. E. S. Ames, pastor of University Disciples church of Chicago, has a wide variety in his sermon themes running from difficult presentations of his social

Pan-Presbyterian Aftermath

DISCUSSION, not legislative action, was the main feature of the Pan-Presbyterian Alliance held in Pittsburgh two weeks since. Nevertheless some motions were passed which are of wide interest to the Christian world, with reference to the Lambeth proposals for the union of Christendom. It was voted that each constituent denomination should answer the proposals as it thought best, with the stipulation that in such conferences with the Episcopalians, the Presbyterians should meet "on equal terms, unrestricted as to questions of ecclesiastical order." There was a tinge of rebuke in another phrase of the resolution where it was said "words of unity should be accompanied by acts of unity, especially at the Lord's table." There was wide difference of opinion in the alliance with regard to the spirit in which the Lambeth proposals should be answered, Dr. D. J. Burrell of New York dismissing them summarily, while the Scottish delegates were in favor of meeting them half-way without conceding to the Episcopalians in any way that Presbyterian churches are not churches.

The Presbyterian attitude on the Sabbath is not as tight as it used to be. It was once a matter of conscience that no man should run on the Sabbath day unless he ran after his hat when the wind took it off, and then he was to "run piously." Dr. William C. Covert of Chicago spoke on this subject urging the protection of the day of rest from the attacks of commercial interests which seek to turn the day into one of commercial profit. On this subject the Presbyterians found themselves in the most happy unity.

On the foreign missions program were some of the most eminent missionary leaders of the world. It was shown by Dr. Arthur J. Brown that the solution of the world's unrest was to be achieved only by the establishment of the Christian principle in the hearts of the various peoples of earth.

The address of William Jennings Bryan was not pleasing to the British delegates on account of the bitter arraignment of the British government for permitting the smuggling of liquor from the Bahama Islands. These delegates took the position that the United States was the only nation which had laws which would prevent smuggling on the Florida coast and it was this government and not the British government which should enforce the eighteenth amendment.

Dr. William Park of Belfast, who presided at the sessions of the Pittsburgh meeting, is a pastor of long experience and of gracious spirit. His successor as chosen by vote of the representatives, is Dr. John McNaugher, president of the United Presbyterian Seminary of Pittsburgh. Dr. McNaugher was chairman of the local committee for this meeting of the alliance, and his competency in the discharge of this duty commended him to the suffrage of the representatives. Dr. James I. Good of the Reformed church in the United States was chosen American vice president, and to succeed the late Dr. William Henry Roberts as American secretary Dr. Henry B. Master was chosen. Dr. J. R. Fleming of Edinburgh continues as general secretary of the world organization. The next meeting of the alliance will be at Cardiff, Wales, in 1925.

view of religion to such common themes as church advertising. On a recent Sunday he was discussing the latter subject and made the following interesting observations: "Not all advertising of religion is effective. The mottoes hung in street cars asking, Are you prepared to die? Are you saved? excite as much derision as serious thought. They are like one of these zealous signs which I saw last summer in California at the entrance to a tunnel where many autos passed. It read, 'Prepare to Meet Thy God.' A more effective method is to build a million dollar temple in a strange style of architecture or to build bright Greek temples and have them paid for before they are dedicated. But there are some things which it is useless to advertise by any means. No amount of publicity for a certain make of ox-carts would sell them in our community. People will not be persuaded to buy kerosene when they can have gas or electric light. Neither will any amount of zeal for out-worn or impossible forms of faith make them attractive to those whose thoughts live in the twentieth century."

Negro Presbyterians Get Together

The Presbyterian ministers of African blood will meet in Chicago the first week in October to face the problems which are peculiar to their churches. They have formed the Afro-American Presbyterian Council. A rising racial consciousness is one of the significant social facts in connection with the negro race at this time. Negroes have not become Pres-

byterians in large numbers, but there will be sixty churches represented in the coming meeting.

Eight Cities Organize for Evangelism

Eight large cities are planning to attack the problem of recruiting the churches in a united way this winter. These cities are Cleveland, Toledo, Detroit, Milwaukee, St. Louis, Kansas City, Omaha and Chicago. Dr. Goodell of the Commission on Evangelism of the Federal Council is visiting these cities and assisting in setting up a local organization. He is accompanied by the secretaries of evangelism of the various denominations. These are Rev. Herbert F. Stilwell, Baptist; Rev. F. L. Fagley, Congregationalist; Rev. J. M. Bader, Disciple; Rev. George B. Dean, Methodist; Rev. O. E. Goddard, Southern Methodist; Rev. Charles E. Shaffer, German Re-

formed; Rev. R. C. Helfenstein, Christian, and Rev. J. E. Shannon, United Brethren.

National Baptist Convention in Chicago

Negro Baptists number 3,000,000 members in the United States in a total Negro population of 14,000,000. Their churches are in two different national organizations, one of the National Baptist Convention, Incorporated, and the other the National Baptist Convention, Unincorporated. Each one claims to be the simon-pure Baptist organization, while the other represents heresy and schism. The "Incorporated" body met in Chicago recently. The convention dealt courageously with the race problem, disavowing any desire for racial amalgamation, but also opposing segregation. The convention next year will go to San Francisco. The rival convention was held in New Or-

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leans this year. The new officers elected include Rev. E. C. Morris of Helena, Ark., as president, who is serving his twenty-eighth consecutive term in this office.

Cuban Churches Become Self-Supporting

Protestant mission work has gone on in Cuba for a generation and self-supporting churches have in some instances been developed. The Baptists report two churches taking on the burdens of self-support this year. Cuban Baptist churches have adopted a budget for the coming year of five thousand dollars.

Will Keep the Ministers Reading

It may be doubted whether any denomination in America other than the "Christian denomination" has taken official action to secure books for ministers. In these days of high costs the book list has been cut down in making provision for the physical necessities in many ministers' homes. The Illinois conference of the Christian denomination has established a conference library out of which books may be drawn by the conference ministers. These are in charge of the secretary of religious education. The books cover the following interests: Christian principles, devotions, evangelism, religious education, missions, church finances, church organization and government. It is easy to criticize this list of interests, but nevertheless the ministers of the Illinois conference will have much more in the way of spiritual resources than most ministers of the United States have. The Campbell Institute, a Disciples club, voted last summer to establish a library for parcel post circulation, but no action has been taken on the proposal.

Third Order of Franciscan Friars

It will be seven hundred years in October since St. Francis of Assisi founded the third Order of Franciscan Friars, made up of men and women who could not take the full vows of renunciation. Seven hundred years is a long time for such a society to live, but this month the anniversary will be observed in Chicago. The order practices charity and has a mental outlook that is worthy of imitation. Its members try to "start practically from the idea that he himself owes a duty to his neighbor rather than that his neighbor owes a duty to him; he is more concerned to curb his own arrogance and selfishness than to curb that of others."

Norwegian Seminary Changes Affiliations

The Norwegian Baptist Divinity House of Chicago has recently made a change in affiliation. After a number of years of relationship to the Divinity School of the University of Chicago, it is moving to the northwest side, where it will be affiliated with the Northern Baptist Theological Seminary. Here the students will be given a generous mixture of premillennialism with their studies. Prof. Henrik Gunderson will continue as dean and will

teach New Testament Greek in the Northern Baptist Theological Seminary. The latter institution is carrying on undergraduate instruction while the work at the University of Chicago is on a graduate basis.

Hammers the Churches With the Movies

The wide variety of opinion with regard to the propriety of Sunday evening movies in the churches presents an interesting phenomenon at this time. Norwood Disciples church of Cincinnati,

Ohio, Rev. C. R. Stauffer, minister, has positive views on the subject. The front page editorial of the parish paper, written by a laymen of the church, says this: "Big things are ahead for us this year. And there will be no movies on the program either. When it comes to the point where we have lost our religion and prefer the movies in our church to good sermons, you will see a short, stout, good-looking elder put the key in the door and lock it up. Then too you will probably see a sign on the door in red letters, 'Good-bye, C. R. S.'"

British Layman on Methodist Union

WRITING in The British Weekly on the recently held Fifth World Methodist Conference, Sir Robert W. Perks, who is probably the most eminent of British Methodist laymen, and who is one of only three members of the Fifth Conference who were also members of the first Ecumenical Conference in 1881, contrasts the changed situation in the matter of church unity today with that of forty years ago. Though the subject at that time was excluded from formal debate, "there were many utterances," he says, "which gave an impulse towards unity." He mentions particularly the opening sermon by Bishop Matthew Simpson of Philadelphia, described as "the close friend of Abraham Lincoln," and quotes from it a very striking passage: "I was walking, some weeks ago," said the preacher, "in a beautiful grove. The trees were some distance apart and the trunks were straight and rugged. But as they ascended higher the branches came closer together, and still higher the twigs and branches interlaced and formed a canopy. I said to myself, our churches resemble these trees. The trunks near the earth stand stiffly and widely apart. The more nearly toward heaven they ascend the closer and closer they come together."

Sir Robert says that Methodists began to think seriously about union and to pray for its realization. At the second World Conference in 1891 the consummation of Methodist union in Canada was reported without the loss of a single member or church. At the third in 1901 Australian Methodist union was reported, while at the fourth in 1911 the union of three branches of British Methodism was announced. He thinks that at present the cause of Methodist union is advancing "to an even more majestic victory."

Mr. Perks, however, is doubtful about

the reunion of Methodism with the church of England, which he thinks "if it meant organic ecclesiastical union would not be conducive to religious liberty and progress." About such a proposed union he asks the following questions: "(1) Is it to be with a state church or a voluntary church? (2) With a Protestant or with a Catholic church? (3) What are you going to do as regards the reordination of our ministers? (4) What are you going to do with the lay preachers? Sixty per cent of our services on any given Sunday are conducted by laymen. Our lay preachers are drawn from all classes of society. A bishop said to me lately, as we were talking over the question of reunion, 'But surely you would like me to come and preach in your pulpits?' 'Well, bishop, I have never heard you preach,' was my answer. 'I should like to hear you before answering your question. But let me ask you in turn, What do you propose to do about our 40,000 Methodist lay preachers? Would you allow them to occupy the pulpits of your parish churches?' Mr. Perks thinks that the next advance, when Methodist union is achieved, is far more likely to be toward the Presbyterians.

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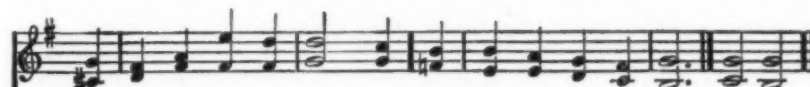
1. "O beau - ti - ful, my coun - try!" Be thine a no - bler care
2. For thee our fa - thers suf - fered, For thee they toiled and prayed;
3. O beau - ti - ful, our coun - try! Round thee in love we draw;




Than all thy wealth of com - merce, Thy har - vests wav - ing fair:
Up - on thy ho - ly al - tar Their will - ing lives they laid:
Thine is the grace of free - dom, The maj - es - ty of law:

Be it thy pride to lift up The man - hood of the poor;
Thou hast no com - mon birth - right, Grand mem - ries on thee shine;
Be right - eous - ness thy scep - ter, Jus - tice thy di - a - dem;

Be thou to the op - press - ed Fair free - dom's o - pen door!
The blood of pil - grim na - tions Com - min - gled flows in thine.
And on thy shin - ing fore - head Be peace the crown - ing gem. A - men.



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WHAT THE FORTY-ONE CHAPTERS COVER

THE WORLD'S DAWN

The world was old long before the coming of man, those immeasurable ages of life's first faint stirrings of which most of us know so little and are unable to learn much from professional monographs. The "Outline" gives this marvellously interesting story in language which brings before the mind's eye a thoroughly understandable realization of those ages through which mass and matter passed, up to the crude beginnings of living creation, and thence to the giant reptiles and animals—a brilliantly told story, covering millions of years and culminating in the advent of man.

MAN'S ADVENT.

The dim mystery of man's origin is wisely dealt with. Sources are examined—the Bible, Evolution, and so on, in the light of actual discoveries of the Neanderthalic and other ages, and so is composed a picture of earliest human life and origins, which is full of enlightenment on the question. After that picture, the reader is shown mankind's victories and failures in the struggle for life against mammoths and monsters, his gradual rise from the primitive, the instinct of love and hate, the family idea, the earliest methods of protection and reasoning, the growth of intelligence. And so he emerges from savagery, he takes his first step along the path which leads to today.

CIVILIZATION'S CRADLE.

It is curious to picture an inarticulate world, yet it was so till man began to think; then came speech, which for long was the only means of record, a time of mythology and superstition out of which religion grew. The next steps in communication were signs, picture-language and writing, then art and culture. How, gradually, over many centuries, all this came about in different parts of the world is told in the "Outline" and a marvellously fascinating story it is of a world in civilization's cradle, still in the swaddling clothes of development.

A SUGGESTION: Turn back to page 30 and list your Autumn book order—and put "The Outline of History" first in the list. (You may have reasonable time to pay for the books.) Prepare for a great year by reading great books.

HISTORY'S BEGINNINGS

When mankind woke up to a realization of cause and effect, history began; sanguinary wars, brutal enslavings of nations wholesale, magnificent though crude conceptions. Thrilling pages these make in "Outline," wherein graphic portrayal is given of how these early races, some vanished, others surviving, made history, and in doing so wove the fabric of the world's polity, out of which evolved both the freedoms and expressions of today.

IN ANNO DOMINI

A right understanding of these years is necessary to the student of social and political questions, particularly in early Anno Domini when the world consciousness was keen and its conscience impressionable. It was the age of mind over matter, of noble chivalries struggling amid selfishness and greed, of Crusades and Magna Charta, the dawn of light and freedom. These two thousand years of progress are vividly outlined by Mr. Wells in words which get at the truth through the glamour and glitter and leave the reader in good view of the facts in accurate perspective.

WHAT OF TOMORROW?

After coming down to recent years, traversing the nineteenth century and revealing much about the Great War, the author takes the reader to the top of the high tower of his farsightedly practical imagination and shows him the world as it is to be if right and freedom are to sway and mankind is to gain good from the trials which have lately been tearing civilization. Without doubt such a coherent and common sense plan of world co-operation as here depicted is an ideal worth the sacrifice of the War years, and if it is to come it will only be by united and unselfish action. Such a plan to study and work for is alone worth many times the cost of this work—invaluable as it is in other respects.

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